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A.

GRAMMAR

OF THE

TELINGA LANGUAGE.



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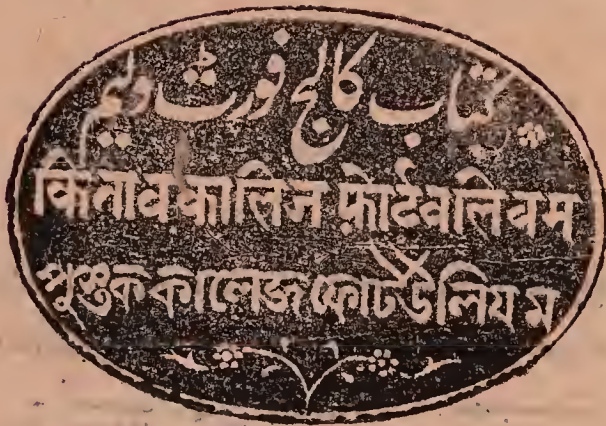
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# A GRAMMAR, &c.

## SECTION I.

### *Of the Letters.*

THE Telinga alphabet contains fifty letters, of which sixteen are vowels and thirty-four consonants.

#### *Vowels.*

అ a, ఆ a, ఇ i, ఈ ee, ఉ oo, ఊ oo, ఋ roo, ౠ roo, ఌ lroo, ౡ lroo, ఎ e, ఐ i, ఒ o, ఔ ou, అం ung, అఱ uh.

#### *Consonants.*

|          |           |         |          |            |                |
|----------|-----------|---------|----------|------------|----------------|
| క<br>ka  | ఖ<br>kha  | గ<br>ga | ఘ<br>gha | ఙ<br>gna   | gutturals.     |
| చ<br>cha | ఛ<br>chha | జ<br>ja | ఝ<br>jha | ఞ<br>gneeā | palatines.     |
| ట<br>ta  | ఠ<br>tha  | డ<br>da | ఢ<br>dha | ణ<br>na    | linguals.      |
| త<br>ta  | థ<br>tha  | ద<br>da | ధ<br>dha | న<br>na    | dentals.       |
| ప<br>pa  | ఫ<br>pha  | బ<br>ba | భ<br>bha | మ<br>ma    | labials.       |
| య<br>ya  | ర<br>ra   | ల<br>la | వ<br>va  |            | semi-vowels.   |
| శ<br>sha | ష<br>sha  | స<br>sa | హ<br>ha  | ళ<br>lla   | sibilants, &c. |

*Remarks on the Letters.*

1. The first ten vowels are short వ్రాసినవి, long దీర్ఘములు, or grave వృత్త. Exam. అ, a, ఇ, i, ఊ, oo, ఋ, ri, and లు, li, are short, and ఆ, a, ఈ, ee, ఓ, oo, యూ, yee, and ఊ, lee, are long.

2. The grave sound is not distinguished by any particular mark, but is expressed in several words, as అవ్వా, *alas!* ప్రివో హార్రి, *O foolish monkey*, హుహు హూ, an exclamation expressive of pain by cold. ఎంతె, *many*, పో ఇక్కడ వాళ్ళు, *come hither*.

3. ఎ has two sounds, the first is that of the English a in name, or of the French e; the other resembles that of ya, pronounced short: no examples of the first sound are necessary, but that of the second occurs in గడ్డె, *a seat*, pronounced guddya, పట్టె, *an ornament for the toe*, pronounced mittya, పెట్టె, *a basket*, pronounced pettya, and కట్టె, *wood*, pronounced kuttya.

4. ఔ has likewise two sounds, the first is the same as that of ow in owl, the other is a shorter pronunciation of the same sound.

6. ఓ has two sounds; the first is a nasal sound given

to the vowel with which it is connected; the other is the full sound of ng, if it end a word or precede a letter of the first class, that of n if it precede a consonant of the second, third, or fourth class, and that of m if it precede a consonant of the fifth class. 3 gives the vowel which it follows an abrupt sound.

7. The first twenty-five consonants are distributed into five regular classes, (𐌆𐌗𐌵) each of which is pronounced with the same organ, as expressed in the alphabet. The other letters are miscellaneous.

8. The sounds of the first class of consonants are expressed by the English letters placed under them.

9. 𐌆 and 𐌗 have each two sounds, the first is that of the English ch, and j, (as expressed in the alphabet), the other sounds are those of s and z. The English letters express the sounds of the other letters of this class.

10. The letters of the third class, though usually accounted difficult of pronunciation, are no other than the English sounds expressed by t and d, with their aspirates. The pronunciation of the 𐌵 is, however

confessedly difficult, and must be acquired by means of a living instructor.

11. The letters of the fourth class, though expressed by the same English letters with those of the third, are not pronounced like them. These require that the tip of the tongue in pronouncing them should be put to the root of the upper teeth.

12. The sounds of the letters of the fifth class are expressed by the English letters placed under them.  $\phi$ , however, has seldom the sound of the English f, but is that of p aspirated.

13.  $\omega$  expresses the sound of the English y ; it admits, however, of some little variation of its power under different circumstances.

14.  $\gamma$  has two sounds the one is that of the English r, the other is formed by a slight inflection of the point of the tongue towards the palate. This letter in Telinga books, especially when final, is often written with this character  $\epsilon\gamma$  which has the same sound as  $\gamma$ .

15. The sounds of େ, ୈ, ୉, ୊, ୋ, and ୌ, are expressed by the English letters placed under them.

16. The pronunciation of ୍ can scarcely be acquired without a living instructor ; in pronouncing it the tongue is raised up on one side so that its under-side near the tip touches the roof of the mouth.

*Of compounding Letters.*

17. Every consonant is supposed to have the vowel େ inherent in it ; that vowel therefore is pronounced with every consonant except it be suppressed, or its place occupied by another letter.

18. A vowel in its proper form cannot follow a consonant in the same syllable, but will make a distinct syllable. *Exam.* ୈଁ, ke-i.

19. When a vowel therefore follows a consonant in the same syllable it assumes a form differing from its proper form, usually appearing as a part of the letter, and always takes the place which was occupied by the inherent େ. *Exam.* ୈଁ, ki, ୈଁ, koo. N.B. An initial vowel suffers no change of form.

20. The following table shews the form of the symbols or representative signs of the vowels, and the manner of their junction with a consonant:

| Vowel. | Symbol. | Vowel united to a consonant. |
|--------|---------|------------------------------|
| అ      | ।       | కా ka                        |
| ఇ      | ి       | కి ki                        |
| ఈ      | ీ       | కీ kee                       |
| ఉ      | ు       | కు koo                       |
| ఊ      | ూ       | కూ koo                       |
| ఋ      | ృ       | కృ kri                       |
| ౠ      | ౠ       | కౠ kree                      |
| లు     | ల్      | కలి kli                      |
| లూ     | ల్ల     | కల్ల klee                    |
| ఎ      | ే       | కే ke                        |
| ఐ      | ై       | కై ki                        |
| ఒ      | ొ       | కో ko                        |
| ఔ      | ౌ       | కౌ kou                       |

21. The vowel అ being naturally inherent in every consonant requires no sign to express it. *Exam.*

క, ka.

22. Any consonant may be compounded with a

preceding consonant, by placing it under it, or by connecting it therewith in some other way. In this case the inherent vowel of the first consonant is expelled, and its place occupied by the latter consonant.

*Exam.* క్త, kta.

23. Several consonants when they follow a preceding consonant without an intervening vowel, assume a form different from their natural one. The following is a list of them :

| Consonant. | Representative sign. | Compounded consonant. |
|------------|----------------------|-----------------------|
| క          | క                    | శ్క ska               |
| ఁ          | ఁ                    | ద్ద dga               |
| ఘ          | ఘ                    | ద్ధ dgha              |
| చ          | చ                    | శ్చ shclia            |
| ఛ          | ఛ                    | శ్చ్ shchha           |
| జ          | జ                    | జ్జ bja               |
| ఝ          | ఝ                    | జ్జ్ bjha             |
| ఠ          | ఠ                    | ఠ్ఠ nthā              |
| డ          | డ                    | ణ్ణ nda               |
| ఢ          | ఢ                    | ణ్ణ్ ndha             |
| త          | త                    | క్త kta               |

| Consonant. | Representative sign. | Compound consonant. |
|------------|----------------------|---------------------|
| క          | క                    | కథ ktha             |
| న          | న or న*              | తనా or నాన, nna     |
| ప          | ప                    | లప lpa              |
| ఫ          | ఫ                    | లఫ lpha             |
| బ          | బ                    | దబ dba              |
| భ          | భ                    | దభ dbha             |
| మ          | మ                    | తమా tma             |
| య          | య*                   | కయా kya             |
| ర          | ర                    | తరా tra             |
| ల          | ల                    | కలా kla             |
| క్ష        | క్ష*                 | కవా kwa             |
| శ          | శ                    | కషా ksha            |
| జ          | జ                    | తజా tsa             |
| ఞ          | ఞ                    | తజా tsha            |
| ట          | ట                    | లహ lha              |
| ణ          | ణ                    | నిలా nila           |

N. B. Those marked with a star \* are placed on the right side of the letter, but all the others under it or nearly so.

24. In the same manner three or more consonants may be compounded. *Exam.* త్ర, stra.

25. ఙ, which is a compound formed by ఙ and ఙ, is usually reckoned among the letters of the alphabet, and placed the last of them.

## SECT. II.

### *Of Words.*

Words are of three sorts, viz. Sungskṛita words, words derived from the Sungskṛita, and words of uncertain derivation which are current in the country.

1. Pure Sungskṛita words, (తత్త్వం,) used in this language, form the first class. *Exam.* మనుష్య, a man.

2. Words derived from the Sungskṛita (తత్త్వం), but written and pronounced differently, form the second class. *Exam.* వేష, Vishnoo.

3. Words current in the country, (దేశ్యం,) of which the derivation is uncertain, form the third class. *Exam.* చంద్ర, the moon, a month, ధనం, a price,

4. Words are further distinguished into, first (వారి వసన) names of relations. *Exam.* దాదా, a father, అమ్మ, a mother, తండ్రి, a father, తల్లి, a mother, అక్క, an elder sister, చెల్లెలు, a younger sister.

Secondly, (పేరు), proper names. *Exam.* నరసింహ, Nursingha, (a proper name).

Thirdly, (జాతివాచకము), generic or common nouns. *Exam.* బ్రాహ్మణ, a brahmun, రాచ, a sovereign, ఆవు, a cow or bull, యెడ్డ, a bullock, నరకము, a horse, యెనుగ, an elephant.

Fourthly, (క్రియావాచకము), verbals, including participles, &c. *Exam.* వండెవాడు, a cook, నదిపెవాడు, a speaker, వ్రాసెవాడు, a writer, పడిన, fallen, పండిన, full of blossoms, ఎదిగిన, enlarged.

Fifthly, (గణావాచకము), adjectives. *Exam.* నల్లి or కర, blue, తెల్లి, white, యెర్ర, red.

5. There are three genders, (పుంలింగము) the masculine, (స్త్రీలింగము) the feminine, and (నపుంసకలింగము) the neuter.

6. Sungskrita words are of the same gender as in that language. *Exam.* ఈశ్వరడు, *God*, వధువు, *a wife*, జ్ఞానము, *wisdom*.

7. Words derived from the Sungskrita, and current words of uncertain derivation are usually, if names of males, masculine, if names of females, feminine, and if names of other things, neuter. *Exam.* బ్రాహ్మణుడు, *or బాపడు, a brahmun*, బ్రాహ్మణి or బాపనడి, *a brahmuness*, కట్టి, *wood*.

8. Generic terms are often neuter, and some words are of two genders particularly Sungskrita words which mean clouds and seas, and a few others. *Exam.* మేఘుడు and మేఘము or మేఘంపు, *a cloud*, సముద్రుడు and సముద్రము or సముద్రంపు, *the sea*, అగ్నిహోత్రుడు and అగ్నిహోత్రము or అగ్నిహోత్రంపు, *fire*, వృషభము, *a bull or ox*, and కలత్రము, *a wife*.

### *Of the Declension of Nouns.*

9. There are two numbers, the singular (ఏకవచనము) and the plural (వహువచనము).

10. There are seven cases of nouns, the nominative, the accusative, the instrumental, the dative, the ablative, the genitive, and the locative, which are usually called మొదటిది, the first, రెండోది, the second, మూడోది, the third, నాలుగోది, the fourth, అయిదోది the fifth, ఆరవది, the sixth, and ఏడోది, the seventh.

11. The terminations డు and లు are affixed in the first case ; ని, ను, and కూచి, in the second ; తో, చెత,\* and తోడ, in the third ; కొరకు, and కై, in the fourth ; వఱిను, and కంటె, in the fifth ; కి, కు, and యొక్క, in the sixth ; అందు, in the seventh, and డ and లార, in the vocative. These terminations are applied to the singular and plural numbers as follows:

| Sing.                | Plur.             |
|----------------------|-------------------|
| 1. — డు.             | — లు.             |
| 2. — ని, -ను, -కూచి. | — ను, — కూచి.     |
| 3. — తో, -చెత, -తోడ. | — తో, -చెత, -తోడ. |
| 4. — కొరకు, -కై.     | — కొరకు, -కై.     |

\* In the vulgar language ను is usually added to the termination చెత, and not unfrequently the termination is written చాతను, instead of చెత or చెతను.

Sing.

Plur.

5. — వజ్జిను, -కంటె.

— వజ్జిను, -కంటె.

6. — కి, -కు, -యొక్క.

— కు, —యొక్క.

7. — అందు.

— అందు.

Voc. — ఓ.

— లార.

12. ఓ is substituted for the final vowel of masculine nouns which have not a final ఓ.

13. ఓ is affixed to form the nominative and ఓ the vocative singular of masculines which have not a final ఓ. *Exam.* దేవుఓ, O God.

14. ల must be inserted before ను, and the terminations which follow it, (rule 11,) in the plural number. *Exam.* దేవులను, gods.

15. In poetical writings the final of the termination ను is rejected, but not in conversation. *Exam.* దేవు, god, (poetic.) దేవును, god.

16. The final of the termination ను is optionally rejected in the plural number. *Exam.* దేవులను and దేవుల, gods.

17. In the singular number ని must be inserted before కు-చిఁ and all the terminations following it, (rule 11) except the కు of the genitive singular, before which only న is inserted. *Exam.* దేవునికు-చిఁ, god, దేవునితో, by a god, దేవునకు, a god's.

18. య is optionally inserted before the termination అందు, of the seventh case. When య is not inserted the ఇ of the inserted syllable ని is rejected. *Exam.* దేవునియందు or దేవునందు, in a god, దేవులందు, in gods.

19. ని is not inserted before the terminations of the vocative singular, nor ల before those of the plural. The particles ఒ of ఒయి are prefixed to words in the vocative. *Exam.* ఒయి దేవుడ, O god, ఒయి దేవులార, O gods.

Pattern of a masculine noun with a final అ.

దేవ, a god.

Singular.

1. దేవుడు, a god.

2. దేవుని, దేవును, or దేవుల్, దేవునికు-చిఁ, god.

3. దేవునితో, దేవునిచేత, దేవునితోడ, *by a god.*
  4. దేవునికొరకు, దేవునికై, *to or for a god.*
  5. దేవునివల్లను, దేవునికంటె, *from a god.*
  6. దేవునికి, దేవునకు, దేవునియొక్క, *god's.*
  7. దేవునియందు, or దేవునందు, *in a god.*
- Voc. ఓయి దేవుడ, *O god.*

## Plural.

1. దేవులు, *gods.*
  2. దేవులను, or దేవులకు, దేవులకూచి, *gods.*
  3. దేవులతో, దేవులచేత, దేవులతోడ, *by gods.*
  4. దేవులకొరకు, దేవులకై, *to or for gods.*
  5. దేవులవల్లను, దేవులకంటె, *from gods.*
  6. దేవులకు, దేవులయొక్క, *gods'.*
  7. దేవులయందు, దేవులందు, *in gods.*
- Voc. ఓయి దేవులార, *O gods.*

Thus are declined మనుష్య, *a man*, రాక్షస, *a giant*, బ్రాహ్మణ, *a brahmun*, క్షత్రియ, *a kshetriya*, వాచక, *a speaker*, పాచక, *a cook*, జనక, *a father*, పుత్ర, *a son*, and all other Sungskrita masculines which have a final అ.

*Observations on the first case.*

20. The డ of the nominative singular, the ల of the nominative plural, and the ఙ of the vocative, are sometimes rejected and sometimes retained in words derived from the Sungskrita, and in current words of uncertain derivation.

21. The pronoun వాడు, *he*, is frequently affixed to the two kinds of words above-mentioned as the termination of the nominative, instead of the regular termination. *Exam.* బ్రాహ్మణవాడు, *a brahmun*, రాజువాడు, *a king*.

22. The final న of బ్రాహ్మణ, *a brahmun*, is rejected before the డ and ల of the nominative case, and the ఙ and లాఙ of the vocative.

23. These two kinds of words do not require the substitution of ఉ for the final vowel. *Exam.* బ్రాహ్మణుడు, *a brahmun*, బ్రాహ్మణులు, *brahmuns*, గొల్లివాడు, *a cow-keeper*, గొల్లివాలు, *cow-keepers*.

24. Proper names derived from the Sungskrita require డు in the nominative singular. *Exam.* లక్ష్మడు, *Lukshmuna*. N. B. These words are seldom used in the plural.

25. The pronoun వాడు is affixed to generic terms derived from the Sungskrita, including the names of trades or professions, instead of the termination డు of the nominative singular. *Exam.* వట్టివాడు, *a carpenter*, కుమ్మరవాడు, *a potter*, కత్తిరవాడు, *a smith*, శూద్రవాడు, *a shoodra*.

26. Generic terms of uncertain derivation, require వాడు after them when used as masculines. *Exam.* మంగలవాడు, *a barber*, చుండలవాడు, *a chundala*.

27. The pronoun వాడు is not affixed to proper names of uncertain derivation, nor is డు affixed to make the vocative. *Exam.* పుట్టిడు, *Pogtta or Valmika*, పెంటడు, *Penta*, పెంట, *O Penta*.

28. Neither డు nor వాడు are affixed to current words of uncertain derivation, which express rela-

tionship, except such as mean an infant, a child, a father, a younger brother, a grandson, or a daughter's husband. *Exam.* తాత, *a grand-father*, మామ, *a mother's brother*, అన్న, *an elder brother*. But డు is affixed in the following instances: కరణడు, *a little child*, పాసడు, *an infant*, పిల్లిడు, *a child*, అప్తుడు, *a beloved child*, విజ్ఞడు, *a child*, అబ్బడు, *a father*, తమ్ముడు, *a younger son*, మానమడు, *a grand-son*, అల్లుడు, *a daughter's husband*.

29. వాడు is affixed without a previously inserted syllable to verbals. *Exam.* వంటవాడు, *a cook, or he cooking*, మూటవాడు *the bearer of a burden*.

30. Words derived from the Sungskrita, which have a final ఆ do not admit the termination ను, of the accusative case, nor the కు of the genitive. *Exam.* బ్రాహ్మణి, *brahmun*, బ్రాహ్మణిహూచి, *brahmun*, బ్రాహ్మణికి, *a brahmun's*, బ్రాహ్మణియొక్క, *a brahmun's*.

31. Words ending in ఆ expressive of relationship or kindred, which are derived from the Sungskrita, do not admit the ని of the accusative or the కి of the genitive. After such words ను is inserted before

కూచి. *Exam.* దాదను, *father*, దాదనుకూచి, *father*,  
దాదకు, *a father's*.

32. Neither న nor ని is inserted before the terminations of the other cases in words of this kind.  
*Exam.* దాదచెత, *by a father*, దాదకు, *a father's*.

33. Neither the ని of the accusative, or the కి of the genitive case are affixed after తాత, *a grand-father*, or any other words of uncertain derivation which mean a father, a maternal uncle, an elder brother, or a sister's husband.  
*Exam.* తాతను, *grand-father*, అబ్బను, *father*, మామను, *uncle*, అన్నను, *elder brother*, బావను, *sister's husband*.

34. Other words of relationship, which are of uncertain derivation, do not admit ను in the accusative.  
*Exam.* కుర్రని, *boy, child*, మనుమని, *grand-son*, అల్లుని, *daughter's husband*.

35. When కుర్ర, *a child*, is followed by any termination except ని, ని must be inserted before the termination.  
*Exam.* కుర్రనికూచి, *child*, కుర్రనితాత, *child*.

36. కు is not used to form the genitive case of కుర్ర, a child. Exam. కుర్రనికి, a child's, కుర్రనియ్య కు, a child's.

*Of Masculines with a final ఆ.*

37. The final ఆ of Sungskrita words becomes అ, when followed by any termination. Exam. విశ్వ ప్రయ, one who drinks all things, శంఖద్వయ, he who blows a shell.

38. వావ and హూహూ, two proper names of Gundhurva kings, are exceptions to the above rule, the final not becoming short. The termination య of the nominative, ని of the accusative, కి of the genitive, and య of the vocative, are not used to these two words, nor is the syllable ని inserted before the terminations. ను, is, however, inserted before the కు-చి of the accusative. Exam. వావ, Haha, వావ ను, Haha, వావ నుకు-చి, Haha, వావ కి, Haha's, వావ, O Haha. Thus also హూహూ, Hoo-hoo.

నారా, a father, and నెంకొరా, the name of an idol, which are Mahratta words, are declined like వావ.

There are no masculines derived from the Sungsk.

krita, or current words of uncertain derivation, with a final అ, in this language.

*Of Masculines with a final ఇ.*

39. The terminations డు, ను, కు, and డ, are not admitted after words with a final ఇ ; also the syllable ని is not inserted before త్ and the terminations which follow it. *Exam.* కవి, a poet, కవులు, poets, కవినీ, poet, కవినీహుచి, poet, కవితాడు, by a poet, కవికి, a poet's, కవియొక్క, a poet's, ఓ కవి, O poet, ఓ కవిలార, O poets.

Thus హరి, a proper name, రవి, the sun, &c.

Thus, also, ద్విజాతి, a brahmun, క్షాతి, a relation, and other words of relationship.

There are very few Sungskrita verbals, or adjectives with a final ఇ.

40. Proper names with a final ఇ, derived from the Sungskrita, are declined like those which are pure Sungskrita. *Exam.* అగ్ని, fire, or the god Ugni. కిరీడి, Kireetee.

There are no masculine generic terms, adjectives, or verbals derived from the *Sungskrita*, which have a final ఇ.

41. The particle నడు is frequently affixed to words of uncertain origin which have a final ఇ or ఊ, unless they are used in a honorific or respectful sense. *Exam.* గడ్డి నడు or గడ్డి, a tree, టెడ్డి నడు or టెడ్డి, the head man of a village, (if he be a shoodra).

42. నడు is not affixed to క్రొవడి, a trader, తండ్రి, a father, పట్టి, a son, and other names of relatives.

#### *Of Masculines with a final ఊ.*

43. The final ఊ, of *Sungskrita* masculines, becomes short, and they are declined as కవి. *Exam.* సేనాని, a captain, గ్రామాని, the chief man of a village.

Masculines of the two other classes, with a final ఇ, do not occur.

*Of Masculines with a final ఉ*

44. ప్ర is optionally inserted after Sungskrita words with a final ఉ.

45. When ప్ర is inserted, the terminations డు, డ, సి and కి, and the inserted syllable ని, are not admitted.

*Example.**Singular.*

1. నరుప్ర, నరుడు, *a teacher.*
  2. నరుప్రను, నరును, నరుప్రనుకూచి, నరునుకూచి, *[teacher.]*
  3. నరుప్రతోడ, నరుతోడ, నరుప్రచేత, నరుచేత, నరుప్రతో, నరుతో, *by a teacher.*
  6. నరుప్రకు, నరుకు, నరుకిం, *of a teacher.*
- Voc. ఓ నరు, or ఓ నరుప్ర, *O teacher.*

*Plural.*

1. నరుప్రలు, నరులు, *teachers.*
2. నరుప్రలను, నరులను, నరుప్రలకూచి, నరులకూచి, *[కూచి, teachers.]*

46. విష్ణు, శంభు, and other proper names, also Sungskrita names of relations, follow the same rule.

*Exam.* విష్ణుడు and విష్ణువు, *Vishnoo*, శంభుడు and శంభువు, *Shumboo*, సునుడు and సునువు, *a son*, బంధుడు and బంధువు, *a relation*.

Sungskrita masculine names of species, with a final ఉ, are of rare occurrence in this language.

47. వు is not inserted after proper names with a final ఉ, derived from the Sungskrita. *Exam.* వెన్నుడు, *Vishnoo*, మరుడు, *Cupid*, విబ్రభుడు, *the sentiment of disgust (personified)*, చంద్రుడు, *the moon*.

Generic terms with a final ఉ, derived from the Sungskrita do not occur.

48. వు is constantly inserted after విందు, *a friend*. The terminations డు, డ, ని, and క్కి, and the inserted syllable ని are not admitted. *Exam.* విందువు, *a friend*.

49. The final of సర్వయంభు, *the self-existent*, the only masculine with a final ఉ, becomes short, and the word is declined like శంభు. *Exam.* సర్వయంభుడు and సర్వయంభువు, *the self-existent*.

*Of Masculines with a final యు.*

50. ఆ is substituted for a final యు.

51. The terminations డు, ఙ, ని, and క్కి, and the inserted syllables ని and న are not admitted after the ఆ which is substituted for a final యు ; న్ however is inserted before కుచి. *Exam.* ధాత, a sustainer ; ధాతలు, sustainers ; ధాతన్, sustainer ; ధాతనుకూచి, sustainer ; ధాతచేత, by a sustainer ; ధాతకు or ధాతయొక్క, a sustainer's ; ఓ ధాత, O sustainer ; ఓ ధాతలార, O sustainers.

52. Names of relations, as పిత, a father, ప్రాత, a brother, and verbals, as వక్త, a cook, వక్త, a speaker, &c. follow the same rule. *Exam.* పిత, a father ; పితలు, fathers ; ప్రాత, a brother ; ప్రాతలు, brothers ; వక్త, a cook ; వక్తలు, cooks ; వక్త, a speaker ; వక్తలు, speakers.

*Of words with a final డ.*

There are no Sungskrit masculines with a final డ.

53. *o* is inserted after రె, *a king*, before the terminations డు and డ. The terminations ను, and కు, are not affixed to this word. *Exam.* రెండు, *a king*; ఒ రెండు, *O king*; రెల, *king's*; రెలార, *O kings*; రెని and రెనికూచి, *king*; రెనికి and రెనియొక్క, *a king's*.

54. చొయె, *a palankeen bearer*, is declined like రె, but does not admit the nasal in the nominative and vocative cases. *Exam.* చొయెడు, *a bearer*.

55. ను and కు are not affixed to చొట్టె, *a boy*, in the singular number. *Exam.* చొట్టెడు, *a boy*; చొట్టెలు, *boys*; చొట్టెని, *boy*; చొట్టెలను, *boys*; చొట్టెనుకూచి, *boy*; చొట్టెలనుకూచి, *boys*; చొట్టెలికి, *a boy's*; చొట్టెలకు, *of boys*.

In the western parts of the country విజ్జె, *a boy*, is written with a final ఎ, and declined like చొట్టె.

#### *Of Feminines.*

56. The final long vowel of Sungskrita feminines, except that of monosyllables with a final అ, becomes short. The termination డు of the nominative

singular, and ூ of the vocative singular, are not affixed to such words, nor is ூ substituted for the final vowel, as it is in masculines.

57. The termination ூ of the accusative, and ூ of the possessive, are not affixed to feminine nouns, except they have a final ூ; those with a final ூ, never receive the ூ of the accusative, nor the ூ of the possessive.

58. The syllables ூ and ூ are not inserted after feminine nouns, such excepted as have a final ூ before the terminations of the third and following cases. ூ, however, must be inserted before the termination ூ-ஹ of the accusative.

59. The syllable ூ is not inserted after feminines with a final ூ; except before the termination ூ-ஹ.

*Example.*

అశ్వ, a mare.

Sing.

1. అశ్వ, a mare.
  2. అశ్వను or అశ్వనుకూచి, mare.
  3. అశ్వతో, &c. by a mare.
- Gen. అశ్వకు, అశ్వయొక్క, of a mare.  
 Voc. ఓ అశ్వ, O mare.

Plur.

1. అశ్వలు, mares.
  2. అశ్వలను or అశ్వలనుకూచి, mares.
  3. అశ్వలతో, &c. by mares.
- Gen. అశ్వలకు, అశ్వలయొక్క, of mares.  
 Voc. ఓ అశ్వలార, O mares.

Thus are declined రమా, a proper name, మగ, a proper name, అజ్జ, a she goat, అమ్మ, a mother, అంత్రిక, an elder sister, వాచిక, a female speaker, పాచిక, a female cook, &c. But మా, Lukshmee, ధౌ, splendor, and other monosyllables, are long in the nominative singular. Exam. మా, Lukshmee ; మాలు, Lukshmees ; ధౌ, splendor ; ధౌలు, splendors ;

లక్ష్మ, *Lukshmee* ; భాను, *splendor* ; లక్ష్మ, *Lukshmee's* ; భాను, *of splendor.*

60. అమ్మ, *a mother*, అప్ప, *a father*, అయ్య, *a father*, and అక్క, *a sister*, are frequently, though not always, affixed to feminine proper names of women, goddesses, and other beings, possessed of reason. The compound word is then declined as its last member when separate.

N. B. అమ్మ and అక్క are chiefly thus affixed in the western parts of the country, and అప్ప, in the eastern parts ; అయ్య, is generally affixed to the names of persons of the military tribe.

61. When అమ్మ, అప్ప, అయ్య, or అక్క, are affixed to any word, the final letter of the word is rejected ; but in the words పార్వతీ, భాగీరథి, సరస్వతీ, మూర్తి, పెళ్ళి, and నుళి, and the corrupted form భాగిర్థి, a short ఎ is substituted for the final vowel. *Exam.* లక్ష్మమ్మ, లక్ష్మప్ప, లక్ష్మయ్య, లక్ష్మక్క, or లక్ష్మి, *Lukshmee* ; అచ్చమ్మ, అచ్చప్ప, అచ్చయ్య, అచ్చక్క, and అచ్చి, *Uchchi*, (the corrupted way of writing *Lukshmee*) ; పెరమ్మ, పెరప్ప, పెరయ్య, పెరక్క, and పెరు, *Peroo*. But పార్వతమ్మ, &c. *Parvutee* ; భాగీరథమ్మ,

&c. *Bhagiruthee*, &c. also పార్వతి, *Parvutee*, భాగీరథి, *Bhagiruthee*, &c.

62. డి is affixed to *Sungskrita* generic nouns feminine, and to such as are derived from the *Sungskrita*. In the second and following cases singular దాని is inserted after these words. The plural number does not differ from the masculine. Verbals with a final ఆ, derived from the *Sungskrita*, which are very few, and verbals of uncertain derivation with a final ఆ, are declined according to this rule.

*Example.*

బ్రహ్మణీ, *a brāhmuneess*.

Singular.

1. బ్రహ్మణాది, *a brahmuneess*.

2. బ్రహ్మణాదానిని, *brahmuneess*.

Plural.

1. బ్రహ్మణావాండ్లు, or బ్రహ్మణావాంఁత్రు, *brahmuneess*.

2. బ్రహ్మణావాండ్లను, *brahmuneesses*.

Thus also పుత్ర, *a female shoodra*, పుత్రా, *a*

*brahmuneess*, రాచా, a queen, &c. which make in the nominative singular శూత్రది, బావనది, and రాచది, and in the accusative singular శూత్రదానిని, బావనదానిని, రాచదానిని, &c.

*Feminines in ఇ and ఈ.*

63. The final ఈ of Sungskrita words, monosyllables excepted, is made short.

64. ఓ is substituted for the final ఈ of Sungskrita feminines, and those derived from the Sungskrita, monosyllables in ఈ excepted, when followed by the termination of any case in the plural number.

*Exam.* లక్ష్మి, *Lukshnēe* ; లక్ష్మలు, *Lukshmees* ; గౌరీ, *Gouree* ; గౌరలు, *Gourees* ; బ్రాహ్మణి, a *brahmuneess* ; బ్రాహ్మణులు, *brahmuneesses* ; పుత్రి, a *daughter* ; పుత్రులు, *daughters* ; పక్రీ, a *cook* ; పక్రలు, *cooks* ; లక్ష్మి, *Lukshmee* ; లక్ష్మలు, *Lukshmees* ; వుద్ధి, *understanding* ; వుద్ధలు, *understandings* ; సద్ధి, a *good expression* ; సద్ధలు, *good expressions*. But ధి, *wisdom*, forms ధిలు, *wisdoms*.

65. Words of uncertain derivation ending in ఇ, usually require the termination ది to the nominative

singular. It is however omitted after proper names.

*Exam.* బుచ్చి, *Boochchee* ; వెంకీ, *Venkkee* ; కొనుపిది, *a merchant's wife* ; రెడ్డిది, *a clown's wife* ; తల్లి, *a mother* ; ఇంటిది, *a house-wife*.

### *Of feminines in ఉ and ఊ.*

66. Sungskrita proper names of females which end in ఇ or ఈ, optionally change it to ఉ, and follow the rules for the declension of feminines with a final ఉ. *Exam.* లక్ష్మి, *Lukshmee*.

67. The final of బిధూ, *a wife*, becomes short.

68. వు is inserted after feminines in ఉ when the termination of any case is affixed, and in the nominative singular when the termination is suppressed. *Exam.* బిధూవు, *a wife* ; బిధూవులు, *wives*.

69. వు is inserted after words of uncertain derivation expressing relationship, except మత్త, *a grandmother*, after which వ is inserted. *Exam.* మత్తవ, *a grand-mother* ; మత్తవలు, *grand-mothers* ; బొడవుట్టవు, *a full sister*.

70. Feminines with a final యు are declined

as masculines. *Exam.* మాత, a mother. యాత, a sister in law. ననంద, a husband's sister. నవీన, a sister.

71. ఇయ is optionally substituted for the final of feminines ending in య, and in that case the word is declined like words ending in అ. *Exam.* కుమార్తె and కుమార్తెయ, a daughter; చెడె and చెడియ, a woman.

Sometimes, however, ఇయ is not substituted for the final as in చెలికత్తె, a companion, చోరాగత్తె, a servant girl, and సగంధకత్తె, handsome.

72. The ని of the accusative, and గి of the genitive, are not affixed to words ending in య. *Exam.* కుమార్తెను, daughter. కుమార్తెనకు, daughter's.

73. ను is inserted before కూచి, but ని is not inserted before any termination, when the word has a final య. *Exam.* కుమార్తెనుకూచి, daughter, కుమార్తెనకుచి, by a daughter.

There are no Sungskrita feminines with a final య.

*Of the neuter Gender.*

74. మ and ంపు are optionally affixed to neuters.

*Exam.* పాఠకము and పాఠకంపు, *a reader*, జిన్నము, and జిన్నంపు, *a sacrifice*, సున్నము and సున్నంపు, *lime*, సింగము and సింగంపు, *a lion*.

Some words, however, particularly those of uncertain derivation, do not admit either of these affixes. *Exam.* కుక్క, *a dog*, మెక, *a sheep*, గోడ, *a wall*, చీడ, *a shadow*, చాత, *a fan to winnow corn*, and పీట, *a stool*.

75. పు is not inserted after these increments as it is after words with a final డ. The డ of the nominative singular is always suppressed after neuters.

76. అ is substituted for the డ of the increment మ, in the vocative case. ంపు is never used in the vocative case.

77. ని is not affixed after డ in the accusative nor కి in the genitive of neuters.

78. ని is not inserted before the termination of the third and following cases.

*Example.*

జ్ఞాన, *knowledge.*

*Singular.*

1. జ్ఞానమ్, జ్ఞానంపు, *knowledge.*
2. జ్ఞానమ్ను, జ్ఞానంపును, జ్ఞానమ్నుకూచిఁ, *knowledge.*
3. జ్ఞానమచేత, *by knowledge.*
6. జ్ఞానమనకు, *of knowledge.*
- Voc. జ్ఞానమ, *O knowledge.*

*Plural.*

1. జ్ఞానములు, జ్ఞానంపులు, *knowledges.*
2. జ్ఞానములను, జ్ఞానంపులను, జ్ఞానములకూచిఁ, *know-*  
[*ledges.*

79. కిరి, *a hog*, గిరి, *a mountain*, మణి, *a gem*, and other words with a final ఇ, are declined like కవి, (page 21.)

80. వు is inserted after *Sungskrita* neuters with a final ఉ, but very seldom after words derived from the *Sungskrita* and those of uncertain derivation.

*Exam.* మధువు, *honey*, మధులై, *honey*, (plur.) ఫకు

పు, a beast, పశువులు, beasts ; but పశులు, cattle, పత్న, reunion, (of men or animals), పత్నలు, reunions, ముఱ్ఱ, the dandling of a child, ముఱ్ఱలు, dandlings, and many other words do not admit of డ.

81. The final డ of neuters of uncertain derivation is frequently suppressed before the terminations of the plural number. *Exam.* చెట్టు, a tree, చెట్లు, trees, కట్టు, a binding, a rope, కట్లు, bindings, ropes, పిట్టు, a curse, పిట్లు, curses, ముట్టు, the touching of what is unlawful, ముట్లు, touchings of what is unlawful, చట్టు, a stone, చట్లు, stones, చొట్టు, a dot, a bubble, చొట్లు, dots, bubbles.

There are no neuters with a final ఋ, and no Sungskrita neuters with a final ఎ.

82. Neuters with a final ఎ, have nothing peculiar in their declension. *Exam.* ముడై, a ring, ముడైలు, rings, కట్టె, wood, కట్టెలు, pieces of wood, మల్లె, jasmine, మల్లెలు, jasmynes, పుడై, a palace, పుడైలు, palaces, బిడై, a bottle, బిడైలు, leathern bottles, పల్లె, a village, పల్లెలు, villages, ముడై, a ring for the toe, ముడైలు, rings for the toe.

*Of words with a final consonant.*

83. The డ of the nominative singular, and the ఙ of the vocative, are suppressed after words with a final consonant.

84. ట్టు is substituted for a final న్ or మ్ when followed by any termination, and in the nominative and vocative singular when the termination is suppressed. *Exam.* మధులిట్టు, *a bee*; మధులిట్టులు, *bees*, పుష్పలిట్టు, *a bee*, పుష్పలిట్టులు, *bees*, రత్నమట్టు, *a stealer of gems*, రత్నమట్టులు, *stealers of gems*, ఓమ్రుట్టు, *a drop*, ఓమ్రుట్టులు, *drops*.

85. క్కు is substituted for the final of words ending in శ్చ, చ్చ, or జ్చ, and of ద్రున్, *injuring*; and శిషన్, *affectionate, agreeable*. *Exam.* దిక్కు, *a point of the compass*, దిక్కులు, *the points of the compass*, దెక్కు, *an eye*, దెక్కులు, *eyes*, ఘృత స్పృక్కు, *touching clarified butter*, ఘృత స్పృక్కులు, *(they) touching clarified butter*, వాక్కు, *a word*, వాక్కులు, *words*, పద మ్మక్కు, *a cloud*, పదమమ్మక్కులు, *clouds*, భిషక్కు, *a physician*, భిషక్కులు, *physicians*, హవిభుజ్జు, *eating ghee*, హవిభుజ్జులు, *(they) eating ghee*, కమ్మ, *a necklace*, కమ్మలు, *necklaces*, మిత్రద్రుక్కు, *injuring a friend*,

మిత్రద్రుశ్శలు, (they) injuring a friend, ఉష్ణశ్శ, the name of a measure of verse, ఉష్ణశ్శలు, couplets of the measure called Ooshnih.

86. త్త is substituted for the final of words ending with the verbal నవ, binding. Exam. ఉపానత్త, a shoe, ఉపానత్తలు, shoes.

87. ప్పు is substituted for the finals of అప, water, and కపప, a point of the compass, but ప్ర is substituted for the final of అనుక్షప, the name of a particular measure of verse. Exam. అప్పు, water, కపపు, a point of the compass, అనుక్షప్ర, a measure of verse.

88. త్త is substituted for the final of words which end in డ్, డీ, or డి. Exam. భూభవత్త, a king, సరత్త, autumn, సవిత్త, sacrificial wood.

89. The శ్ of అత్త, spirit, and of యజ్ఞి, a priest, is suppressed; ఉ is affixed to రాజి, a king, instead of the last vowel. Exam. అత్త, a spirit, అత్తలు, spirits, రాజు, a king.

90. స is inserted after the final of words ending

In <sup>మ</sup> *Exam.* చంద్రమశ్న, a month, సపిశ్న, clarified butter.

There are no words with a final <sup>క</sup>, <sup>క్ష</sup>, or <sup>వ</sup>, nor any words with a final consonant except Sungskrita ones.

### SECT. III.

#### Of Adjectives.

1. వణ, a colour, is compounded with Sungskrita adjectives meaning colours, which are then declined like substantives ending in అ. *Exam.* నిలవణడు కృష్ణుడు, the blue Krishna.

2. ని is inserted after masculine adjectives derived from the Sungskrita, and to such as are of uncertain derivation, before the pronoun వాడు is affixed to them. *Exam.* నల్లనివాడు, blue. కెనవాడు, yellow, ఛక్కనివాడు, handsome, కెమివాడు, gentle, యెరనివాడు, red.

3. న is inserted before వాడు, after adjectives

which mean *thick* or *large*, and *dry*. *Exam.* చిల్లినవాడు, *thick, fat, plump*, చిక్కినవాడు, *dry*.

4. వాడు with the previously inserted syllable ని is optionally affixed to దిట్టి, *dauntless*, మోట, *stupid*, ముగ, *dumb*, and a few other words, but is constantly added to other passive participles. The ని is constantly inserted before the terminations of the other cases. *Exam.* దిట్టి and దిట్టినవాడు, *undaunted*, మోట and మోటినవాడు, *stupid*, ముగ and ముగినవాడు, *dumb*, పడ్డవాడు, *fallen*.

5. వాడు is optionally affixed to adjectives of uncertain derivation which express excess or deficiency of age. When వాడు is not affixed to these words, the nominative is not made in డు, nor the vocative in డ. *Exam.* చిన్న or చిన్నవాడు, *of small age*, పెద్ద or పెద్దవాడు, *old*, నెడ్డి or నెడ్డివాడు, *blind*, కుంటి or కుంటివాడు, *lame*. But it is constantly affixed to చంటి, *sucking*; చండివాడు, (a) *skin*.

6. యె mu constantly inserted after Sungskritia es which have a final డ. The termination డు, డ, ని, and క్కి are never affixed to these words,

nor is the syllable *ని* inserted before the terminations. *Exam.* *పరువు*, *eminent*, *మృదువు*, *meek*, *యా*  
*యాసవు*, *desirous of going*, *పిపాసవు*, *desirous of*  
*drinking*.

7. *ః* is inserted before the final of adjectives which end in *వత్రి* or *వత్రి*. *ఉ* is also inserted before the terminations. *డు* and *డ* are affixed constantly to all such adjectives, except *హనూమత్రి*, *having cheek pouches*, to which they are affixed optionally. *Exam.* *శ్రీమంతుడు*, *glorious*, *భగవంతుడు*, *glorious*, *divine*, *శ్రీమంతుడ*, *O glorious (bring)*, *హనూమంతు* and *హనూమంతుడు*, *having high cheek bones*, *హనూమంతు*, *హనూమంతుడు*, and, in some instances, *హనూమంత*, *O (thou) with high cheek bones*.

8. When *ఆత్మ*, *spirit*, is the last member of a compound word, the *ః* is rejected, and the word is declined like a noun ending in *అ*; but if the first member of the compound be *అంతర*, *within*, *ఉత్తమ*, *excellent*, or *విశ్వ*, *universal*, it is optionally declined as the compound or as the simple word *ఆత్మ*. *Exam.* *పుణ్యోత్తమ*, *virtuous*, *పుణ్యోత్తమ*, *vir-*

*tyous; (plur.)* అంతరాత్మ or అంతరాత్మ్యుడు, *pervading*, అంతరాత్మలు or అంతరాత్మ్యులు, *pervading, (plur.)*

9. Adjectives ending with ఇ, lose their final, and are declined like nouns with a final ఇ. *Exam.* దండి, *carrying a staff*, దండలు, *carrying a staff*, (plur.)

10. డ is affixed to past participles with a final వ; the vowel preceding the last letter is made long and o inserted before the final. *Exam.* విదాప్సింసుడు, *learned*, విదాప్సింసులు, *learned*, (plur.)

### *Of Feminine Adjectives.*

11. ఆలు, *a wife*, is inserted after Sungskrita feminine adjectives, and such as are derived from the Sungskrita. ఓ is prefixed to ఆలు; డ is substituted for the final of the word when ఆలు is inserted.

12. The termination లు of the nominative plural is suppressed, and ఆలు, and ఓ is inserted before its final లు. Anciently డ was substituted for the final లు of ఆలు.

13. ఇ is substituted in the singular number for the final of అలు, and ఆ in the plural, in all the cases except the nominative.

*Example.*

ధీ, *wise.*

*Sing.*

1. ధీరురాలు, *wise.*
2. ధీరురాలిని, ధీరురాలినికూచి, *wise.*
3. ధీరురాలిచేత, *by a wise (woman).*

*Plur.*

1. ధీరువాండ్లు, *anciently ధీరువాండ్రు, wise.*
2. ధీరువాండ్లను, ధీరువాండ్లనుకూచి, ధీరువాండ్లను  
[ధీరువాండ్లనుకూచి, *wise.*
3. ధీరువాండ్లచేత, ధీరువాండ్లచేత, *by the wise, &c.*

Thus are declined జవాలు, *young*, ముఘ్గాలు, *stupid*; నెచ్చెలు, *dear*, నెచ్చెలు, *domestic*, and many others.

14. ని is optionally affixed, from the feminine

adjective of జివా, *young*. In this case the వ is doubled. *Exam.* జివవని or జివాలు, *young*.

15. ఆలు is inserted after all compounds of which the last member is ఆత్మ, *spirit*. *Exam.* పుణ్యాత్మరాలు, *virtuous*.

16. ఆలు is optionally inserted after past participles with a final వత్తీ, and to adjectives with a final మత్తీ or వత్తీ. *Exam.* విద్యాంశురాలు, *learned*, విద్యాంశునాంధ్య, *learned*, (plur.) శ్రీమంతురాలు, *glorious*.

17. When ఆలు is not inserted, these words have the form of the Sungskritic feminines, and are declined like nouns with a final ఇ. *Exam.* విద్యా, *learned*, శ్రీమతి, *glorious*.

18. In some instances neither ఆలు nor ది, are affixed to adjectives and in some cases only ది. *Exam.* ప్రాప్తి, *growing*, *prevailing*, ధీమతి, *wise*, రాక్షసి, *an-*

19. ది is affixed to adjectives of uncertain deri-

vation which have a final ఇ. *Exam.* ఘట్టిద, *strong, able,* పొట్టిది, *crook-backed,* చంపిది, (a) *sucking (child).*

20. The verbal noun ఐశ, *the being or becoming any thing,* is inserted after Sungskrita adjectives with a final ఉ. ఓ is prefixed to this inserted word, and ది affixed in the nominative singular. *Exam.* మృదురైశది, *mild, meek,* పరురైశది, *eminent.* But గాఢైద, *barren,* and ముట్టది, *menstruous,* are exceptions.

### Of Neuter Adjectives.

21. ది and నిది, and in some parts of the country టిది, are usually affixed in the singular number, and టివి and నివి to the plural of neuter adjectives derived from the Sungskrita. *Exam.* నల్లది, నల్లనిది, and నల్లటిది, *blue,* నల్లటివి and నల్లనివి, *blue, (plur.)* చక్కది, చక్కనిది and చక్కటిది, *slippery,* చక్కనివి and చక్కనివి, *slippery, (plur.)*

## SECT. IV.

*Of Pronouns.*

1. The personal pronouns are నా, *I*, నీ, *thou*, ఏ, *he or it*, and అత or ఆత, *he or it*. యెవ, *who, what*, is both relative and interrogative.

2. మా is substituted for నా, *I*, and మీ for నీ, *thou*, in the plural number.

3. ను is substituted for the న of the nominative singular, and ను for the న of the plural, in the first personal pronoun, and య is substituted for the final అ. య is not inserted before the terminations of pronouns.

4. Neither the య of the accusative, nor the య of the possessive are affixed to the first and second personal pronouns.

5. The finals of the first and second personal pronouns become short in the accusative cases.

6. య is inserted before the terminations of the

accusative case. In the plural మ is substituted for the termination ను, and, according to the ancients న is affixed to the మ. ను in the singular, మ, మన, and according to some, మల, in the plural, are inserted before కూచి.

7. య is prefixed to the termination of the locative case in the first and second personal pronouns.

*Example.*

నా, I.

Singular.

1. నేను, I.
2. నన్ను, నన్నుకూచి, me.
3. నాతో, నాచేత, నాతోడ, by me.
4. నాకొరకు, నాకై, to me.
5. నావల్లన, నాకంటె, from me.
6. నాకు, నాయొక్క, my.
7. నాయందు, in me.

Plural.

1. మేను, we.
2. మమ్ము, మమ్ముల, మమ్ముకూచి, మమ్మునకూచి, మమ్ములకూచి, us.

3. మాతో మాచెత, మాతోడ, *by us.*
4. మాకొరకు, మాకై, *to us.*
5. మావల్లిను, మాకంటె, *from us.*
6. మాకు, మాయొక్క, *ours.*
7. మాయందు, *in us.*

8. ప్ర is substituted for the డ of the nominative singular, and రు for the లు of the plural in the second personal pronoun.

### Example.

నీ, *thou.*

Singular.

1. నీవు, *thou.*
2. నీన్ను, నీన్నుకూచి, *thee.*
3. నీతో, నీచెత, నీతోడ, *by thee.*
4. నీకొరకు, నీకై, *to thee.*
5. నీవల్లిను, నీకంటె, *from thee.*
6. నీకు నీయొక్క, *thy.*
7. నీయందు, *in thee.*

Plural.

1. మీరు, *ye*.
2. మిమ్ము, మిమ్మున, మిమ్ముకూచి, మిమ్మునకూచి,  
[మిమ్ములకూచి, *you*.
3. మీతో, మీచేత, మీతోడ, *by you*.
4. మీకొరకు, మీకై, *to you*.
5. మీవల్లను, మీకంటె, *from you*.
6. మీకు, మీయొక్క, *your's*.
7. మీయందు, *in you*.

9. ఇత and ఈత, are frequently substituted for ఏ, *he* or *this*, in the singular number.

10. According to modern usage ఁ is optionally inserted before డు when it is affixed to ఇత.

11. య is substituted for the లు of the nominative plurals after ఏ, *he*, వా, *he*, and యవ, *who*, *who*? According to modern usage య is optionally inserted by some, and వ by others before the లు.

12. ని is affixed to the plural of ఏ, *he*, వా, *he*, and యవ, *who*, *who*?

13. In the singular number of పే, *he*, వా, *he*, and యవ, *who, who?* the increment ని, and in the plural, the increment య is inserted before the terminations of all the cases except the nominative. It is, however, optional before the ని of the accusative singular. According to some of the moderns, యి is inserted before ని when it is affixed to పే, *he*, and వా, *he*, in the singular number, and య is optionally inserted before it in the plural of పే, *he*, వా, *he*, and యవ, *who, who?*

14. యి and య are optionally inserted before the న of the accusative plural.

15. య is prefixed to the terminations of the seventh case.

*Example.*

పే, *he, she, it.*

Singular.

1. పేడు, ఇతడు, ఈతడు, ఇతండు, *he.*

2. పని, పనిని, పడిని, ఇతని, ఈతని, పనికూచి, పనినికూచి, పడినికూచి, ఈతనికూచి, ఇతనికూచి, / ...

3. పనితొ, పనిచెత, పనితొడ, పడితొ, పడిచెత, పడితొడ, ఇతనితొ, ఇతనిచెత, ఇతనితొడ, ఈతనితొ, ఈతనిచెత, ఈతనితొడ, *by him.*
4. పనికొరకు, పనికై, పడికొరకు, పడికై, ఇతనికొరకు, ఇతనికై, ఈతనికొరకు, ఈతనికై, *to him.*
5. పనివచ్చిను, పనికంటె, పడివచ్చిను, పడికంటె, ఇతనివచ్చిను, ఇతనికంటె, ఈతనివచ్చిను, ఈతనికంటె, *from him.*
6. పనికు, పనియొక్క, పడికు, పడియొక్క, ఇతనికి, ఇతనియొక్క, ఈతనికి, ఈతనియొక్క, *his.*
7. పనియందు, పడియందు, ఇతనియందు, ఈతనియందు, *in him.*

## Plural.

1. పరు, పలుఁ, పరలు, *they.*
2. పరిని, పఱిఁ, పలఁను, పరలను, పరినికూచిఁ, పఱికూచిఁ, పలఁనుకూచిఁ, పరలనుకూచిఁ, *them.*
3. పరితొ, పరిచెత, పరితొడ, పరలతొ, పరలచెత, పరలతొ, పలఁతొ, పలఁచెత, పలఁతొడ, *by them.*
4. పరికొరకు, పరికై, పరలకొరకు, పరలకై, పలఁకొరకు, పలఁకై, *to them.*
5. పరివచ్చిను, పరికంటె, పరలవచ్చిను, పరలకంటె, పలఁవచ్చిను, పలఁకంటె, *from them.*
6. పరికు, పరియొక్క, పరలకు, పరలయొక్క, పలఁకు, పలఁయొక్క, *theirs.*

7. పీరియందు, పీరలయందు, పీలయందు, *in them.*

16. అత and ఆత are often substituted for వా, *he*, in the singular number.

*Example.*

వా, *he.*

Singular.

1. వాడు, అతడు, ఆతడు, *he.*

2. వాని, వానిని, వాడిని, అతని, ఆతని, వానికూచి, వానినికూచి, వాడినికూచి, అతనికూచి, ఆతనికూచి, *him.*

3. వానితో, వానిచేత, వానితోడ, వాడితో, వాడిచేత, వాడితోడ, అతనితో, అతనిచేత, అతనితోడ, ఆతనితో, ఆతనిచేత, ఆతనితోడ, *by him.*

4. వానికొరకు, వానికై, వాడికొరకు, వాడికై, అతనికొరకు, అతనికై, ఆతనికొరకు, ఆతనికై, *to him.*

5. వానివల్లను, వానికంటె, వాడివల్లను, వాడికంటె, అతనివల్లను, అతనికంటె, ఆతనివల్లను, ఆతనికంటె, *from him.*

6. వానికు, వానియొక్క, వాడికు, వాడియొక్క, అతనికు, అతనియొక్క, ఆతనికు, ఆతనియొక్క, *his.*

7. వానియందు, వాడియందు, అతనియందు, అతనియందు, *in him.*

## Plural.

1. వారు, వారలు, వాలు, *they.*
2. వారి, వారిని, వాని, వారలను, వాలను, వారికూచి, వారినికూచి, వానికూచి, వారలకూచి, వాలకూచి *them.*
3. వారితో, వారిచేత, వారితోడ, వారలతో, వారలచేత, వారలతోడ, వాలితో, వాలచేత, వాలితోడ, *by them.*
4. వారికొరకు, వారికై, వారలకొరకు, వారలకై, వాలకొరకు, వాలకై, *to them.*
5. వారివల్లను, వారికంటె, వారలవల్లను, వారలకంటె, వాలవల్లను, వాలకంటె, *from them.*
6. వారికు, వారియొక్క, వారలకు, వారలయొక్క, వాలకు, వాలయొక్క, *theirs.*
7. వారియందు, వారలయందు, వాలయందు, *in them.*

యవ, *who, who?*

## Singular.

1. యవడు, *who, who?*
2. యవని, యవనికూచి, యవడికూచి, *whom, whom?*

3. యవనితొ, యవనిచెత, యవనితొడ, యవడితొ,  
యవడిచెత, యవడితొడ, *by whom, by whom ?*
4. యవనికొరకు, యవనికై, యవడికొరకు, యవడికై,  
*to whom, to whom ?*
5. యవనివచ్చిను, యవనికంటె, యవడివచ్చిను, యవ  
డికంటె, *from whom, from whom ?*
6. యవనికు, యవనియొక్క, యవడికు, యవడియొక్క,  
*whose, whose ?*
7. యవనియందు, యవడియందు, *in whom, in whom ?*

## Plural.

1. యవరు, యవరలు, *who, who ?*
2. యవరిని, యవని, యవరలను, యవలను, యవరి  
నికూచి, యవనికూచి, యవరలనకూచి, య  
వలకూచి, *whom, whom ?*
3. యవరితొ, యవరిచెత, యవరితొడ, యవరలతొ,  
యవరలచెత, యవరలతొడ, యవలతొ, యవల  
చెత, యవలతొడ, *by whom, by whom ?*
4. యవరికొరకు, యవరికై, యవరలకొరకు, యవర  
లకై, యవలకొరకు, యవలకై, *to whom, to  
whom ?*
5. యవరివచ్చిను, యవరికంటె, యవరలవచ్చిను, యవ  
రకంటె, యవలవచ్చిను, యవలకంటె, *from  
whom, from whom ?*

6. యవరికు, యవరియొక్క, యవరలకు, యవరల  
యొక్క యవలకు, యవలయొక్క, *whose, whose?*  
7. యవరియందు, యవరలయందు, యవలయందు, *in*  
*whom, in whom?*

This word according to the ancients is written with the వ doubled. *Exam.* యవవడు, *who*, యవవని, *whom*, &c.

17. న is substituted for డు, and ము for లు, after తా, *self*, *spirit*: anciently రు was substituted for లు.

18. In all the cases except the nominative తన is substituted for తా, *self*, in the singular number, and తమ in the plural.

19. The final అ of తన and తమ is optionally rejected, in which case the termination ను of the accusative plural is changed to ము, and, according to some, న is further affixed to the ము.

20. In the singular number ను is inserted before నూచి, and ము in the plural.

*Example.*తా, *self, spirit.*

Singular.

1. తాను, *self.*
2. తనను, తన్ను, తననుకూచి, తన్నుకూచి, *self.*
3. తనతో, తనచేత, తనతోడ, *by self, &c.*

Plural.

1. తాము, తారు, *selves.*
2. తమను, తమ్ము, తమ్మున, తమనుకూచి, తమ్ముకూచి, తమ్మునకూచి, *selves.*
3. తమతో, తమచేత, తమతోడ, *by selves, &c.*

21. In the feminine and neuter genders singular nominative, ఇది is substituted for పే, *he.*

22. In the feminine and neuter genders, నీ is substituted for పే, *he*, in all the cases singular except the nominative.

23. ండ is prefixed to the termination లు in the plural feminine of పే, *he*, and వా, *he.*

24. The increment ని is inserted before the terminations of all the cases singular of this pronoun, except the nominative; before నీ it is optional.

*Example.*

Singular.

1. ఇది, *she, or this woman.*
2. నీ, నీని, నీనికూచి, నీనికూచి, *her*
3. నీతో, నీచేత, నీతోడ, *by her, &c.*

Plural.

1. పండ్ల, *they, these women.*
2. పండ్లను, పండ్లనుకూచి, *them.*
3. పండ్లనతో, పండ్లనచేత, పండ్లనతోడ, *by them.*

25. అది is substituted for వా, *he*, in the nominative singular of the feminine gender.

26. In all the cases except the nominative యి is substituted for వా, in the feminine and neuter genders.

*Example.*

## Singular.

1. అది, *she, or that woman.*
2. దాని, దానిని, దానికూచి, దానినికూచి, *her.*
3. దానితో, దానిచేత, దానితోడ, *by them, &c.*

## Plural.

1. వాండ్లు, *they, or those women.*
2. వాండ్లను, వాండ్లనుకూచి, *them, or those women.*
3. వాండ్లతో, వాండ్లచేత, వాండ్లతోడ, *by these women.*

27. తె is affixed to యవ, or యవ్వ, *who, who?* in the feminine gender.

*Example.*

## Singular.

1. యవతె, *who, who?*
2. యవతెను, యవతెనుకూచి, *whom.*
3. యవతెతో, యవతెచేత, యవతెతోడ, *by whom, &c.*

## Plural.

1. యవతెలు, *who, who?*
2. యవతెలను, యవతెలనుకూచి, *whom.*
3. యవతెలతో, యవతెలచేత, యవతెలతోడ, *by whom, &c.*

N. B. This word may be written యవస్, and declined in the same manner.

*Of the Neuter Gender.*

28. ఇది is substituted for ప్రి, *this*, in the plural nominative of the neuter gender.

29. ఓ is inserted before the terminations of all the cases plural, except the nominative ప్రి, *this*, and వా, *that*, in the neuter gender.

30. ని is optionally inserted in the neuter singular of ప్రి, before హు-చి, but not before any other termination.

31. The ఇ of the ని which is inserted after ప్రి and వా, and the ఇ of దెని and పెఱి, are optionally rejected before the termination ని.

*Example.*

## Singular:

1. ఇది, *this, it.*
2. దీని, దీనిని, దీని, దీనికూ-చి, దీనినికూ-చి, దీనికూ-చి, *this, it.*
3. దీనితో, దీనిచేత, దీనితోడ, *by this or it, &c.*

## Plural.

1. ఇవి, *these.*
2. వీటిని, వీటికూ-చి, వీటినికూ-చి, *these.*
3. వీటితో, వీటిచేత, వీటితోడ, *by these.*

32. అది is substituted for వా, *that*, in the nominative plural of the neuter gender.

*Example.*

## Singular.

1. అది, *that or it.*
2. దాని, దానిని, దాని, దానికూ-చి, దానినికూ-చి, దానికూ-చి, *that or it.*
3. దానితో, దానిచేత, దానితోడ, *by that, &c.*

## Plural.

1. అవి, *those, they.*
2. వాటిని, వాటికూ-చి, వాటినికూ-చి, *those, them.*
3. వాటితో, వాటిచేత, వాటితోడ, *by those.*

33. యే is substituted for యవ, in the nominative case neuter. ఏ is substituted for the య of the nominative singular, and ఏ for the లు of the plural.

34. In all the cases of the neuter gender except the nominative, దేని is substituted for య, in the singular number, and వేటి in the plural.

### Example.

#### Singular.

1. యేది, *what, what?*
2. దేనిని, దేని, దేనినికూచి, దేనికూచి, *what, what?*
3. దేనితో, దేనిచేత, దేనితోడ, *by what, by what? &c.*

#### Plural.

1. యేవి, *what, what?*
2. వేటిని, వేటినికూచి, *what, what?*
3. వేటితో, వేటిచేత, వేటితోడ, *by what, by what?*

### Of Numerals.

Numerals are substantives (సంఖ్యా), adjectives (సంఖ్యీయ), or ordinals (ప్రారంభ).

1. ఒక or ఒక్క, *one*, when an adjective is declined in the three genders, but in the singular number only.

2. Some insert డి, and others రి, instead of ని, as an augment before the terminations of this numeral in the masculine gender.

3. In the feminine gender తె is affixed to this numeral, before which some insert ర.

4. ఓ is affixed to this numeral in the neuter gender, whether it be a substantive or an adjective.

#### Example.

##### Masculine.

1. ఒకడు, ఒక్కడు, *one*.
2. ఒకని, ఒకడిని, ఒకరిని, *one*.
3. ఒకనిచేత, ఒకడిచేత, ఒకరిచేత, *by one, &c.*

##### Feminine.

1. ఒకఁడు, ఒక్కఁడు, ఒకఁతె, ఒక్కఁతె, *one*.
2. ఒకఁతెను, ఒకఁతెను, *one*.
3. ఒకఁతెచేత, ఒకఁతెచేత, *by one, &c.*

Neuter.

1. ఒకటి, ఒక్కటి, *one*.
2. ఒకటిను, *one*.
3. ఒకటిచేత, *by one, &c.*

The క may be doubled as in the nominative, and all the usual terminations affixed, which for want of room are here omitted in the third case.

5. ఇద్ద, *two*, is only declined in the plural number, and is the same in all genders. The same may be observed also of ముగ్గు, *three*, నలుగు, *four*, ఎదుగు, *five*, ఆరుగు, *six*, and యెడుగు, *seven*.

6. రు is substituted for లు, after all these numerals, and డి is inserted before the terminations of the other cases. Some also insert ని before కూచి. *Exam.* ఇద్దరు, *two*, ముగ్గురు, *three*, నలుగురు, *four*, ఐదుగురు, *five*, ఆరుగురు, *six*, యెడుగురు, *seven*, ఇద్దరిని, ఇద్దరికూచి, ఇద్దరినికూచి, *two, (acc.)* నలుగురిని, నలుగురికూచి, నలుగురినికూచి, *three, (acc.)* ఇద్దరిని, ఇద్దరిచేత, ఇద్దరితోడ, *by two*, నలుగురితో, నలుగురిచేత, నలుగురితోడ, *by three, &c.*

7. The increment ండ is inserted after యెనమ,

eight, and తొమ్మిది, nine, before the terminations of the masculine and feminine genders, which are alike in these two numerals. *Exam.* యెనిమిదవగురు, eight, తొమ్మిదవగురు, nine.

8. According to modern custom, గురు is optionally affixed to these two words after the termination. *Exam.* యెనిమిదవగురు, eight, తొమ్మిదవగురు, nine

9. When the numerals from ten to nineteen are adjectives, గురు is affixed to them. ఉ is substituted for the final of పది, ten. *Exam.* పదగురు, ten, పదకొండుగురు, eleven, పదెనిమిదగురు, twelve, పదముగగురు, thirteen, పదేలుగురు, fourteen, పదిహేనుగురు, fifteen, పదహారుగురు, sixteen, పదిహేరుగురు, seventeen, పదహనుమండ్రి and పదహనుమండ్రిగురు, eighteen, పంహమ్మండ్రి and పంహమ్మండ్రిగురు, nineteen.

10. మంది is optionally affixed to numerals from eight to twenty, and constantly to all above twenty. *Exam.* యెనిమిదిమంది, eight, తొమ్మిదిమంది, nine, యెరదైమంది, twenty, ముప్పైమంది, thirty, మారుమంది, an hundred, పెయిమంది, a thousand, లక్షమంది, hundred thousand.

11. When numerals are substantives they are always of the neuter gender, and have no inflection of case whatever, ఒక, *one*, excepted. *Exam.* ఒకటి and ఒక్కటి, *one*, రెండు, *two*, మడు, *three*, నాలుగు, *four*, ఐదు, *five*, ఆరు, *six*, యెడు, *seven*, యెనిమిది, *eight*, తొమ్మిది, *nine*, and పది, *ten*.

### *Of indeclinable words.*

Indeclinable words are of two sorts, (అసవ్యతంత్ర) such as cannot be made into a sentence : or used without other words, viz. adverbs, conjunctions, prepositions, and interjections, and (సవ్యతంత్ర) such as express an idea of themselves, viz. aptote nouns, among which such are reckoned as admit one or two cases.

1. When two vowels come together the first is omitted.

2. ఏ and ఏవె, *even, indeed*, are emphatic particles. *Exam.* రామడె దెవడు, *Rama is indeed the god*, రామడెవె రక్షకుడు, *Rama is indeed the preserver*.

3. వలెను, *like, as*, is used to express similitude. *Exam.* రామని వలెను, *like Rama.*

4. ఇన్ని is the conjunction employed after words with a final ఇ and ఉన్న; after words with a final ఉ, both mean *and, also, likewise.* *Exam.* హరిన్ని హరుడున్న, *Huri and Hura.*

5. కూడా, *with*, and కూడి, *with, together.* *Exam.* రామనితో కూడా లక్ష్మణుడు, *Lukshmana with Rama.* సీతతో కూడి రామడు, *Rama with Seeta.* సీతారామను కూడి ఉంచుడు, *Seeta and Rama are together.*

6. యెమి, *what? yes.* This particle is used to make a sentence interrogatory. It is also a particle of consideration or guess, and of consent when used as a reply to an address. *Exam.* యెమి చెప్పు చావు, *dost thou speak?*—శుభము చెప్పుచావా యెమి, *dost thou speak well?* పిన్నవార యెమి, *O child.—yes.*

7. వద్ద, దగ్గిర, *near*, these words indicate vicinity of situation. *Exam.* కుండవద్ద or కుండ దగ్గిర, *near the jar.*

8. దాని, or, according to some, దాని, *at hand*, is

used to indicate motion or any other circumstance as about to take place. *Exam.* లక్షమ దాని or లక్షమ దాని వచ్చెను, *the lugna is about to commence.*

9. పాని, *without, separated from.* *Exam.* శీతను రామడు ఉండులెరు, *Rama cannot stay without See-ta.*

10. పెనక, *after, afterwards.* *Exam.* రామడి పెనక లక్ష్మణుడు పుట్టెను విడిచి, *Lukshmunu was born after Rama.*

11. విడిచి, *is a particle which indicates freedom from any thing, it also means without, except.* *Exam.* పాపము విడిచి పాయెను, *sin is gone.* ధనము విడిచి పుండరాడు, *he cannot live without wealth.*

12. మీదా, *on, above, upon, hereafter.* *Exam.* ఇంటి మీదా, *on the house,* మంటి మీదా, *upon the ground,* సానములయిన మీదా, *after ablution.*

13 మందరా, *first, heretofore, before, formerly, in front of, after, hereafter.* *Exam.* మందరా సానము పెనక సంద్యావందనము, *first ablution and*

then evening worship. మందరా కాశికి వెళ్లి, ఉంటిమి  
formerly we went to Kashee. మందరా పిన్నవానికి  
పెండ్లి చెతాము, first I will give my daughters in mar-  
riage. మందరా పుస్తకము ఉంచుకుని, I lay the book  
before me.

14. ఇటులు, *this, hitherto, thus far.* Exam. ఇటులు,  
పలికెను, *thus far he spake.*

15. యెటులు, *how, what, how far.* యెటులు పలికెను,  
*what, or how far had he spoken.*

16. అక్కడ, *there, thither.* Exam. అక్కడికెపోవలెన,  
*he must go thither.*

17. యెక్కడ, *where, whither.* Exam. యెక్కడ పోతె  
మంచిది, *it will be proper for him to go somewhere.*

18. ఇక్కడ, *here, hither.* Exam. ఇక్కడ రావలె  
ను, *he must come hither.*

19. యెప్పుడు, *when,* అప్పుడు, *then,* ఇప్పుడు, *now.*  
Exam. యెప్పుడు కావలెనో, *when you please.* అప్పు  
డు చెయ్యండి, *do it then.* ఇప్పుడు చెయ్యండి, *do it*  
*now.*

20. యెందుకు, *what, when*, అందుకు, *that, then*, ఇందుకు, *this, now*. Exam. యెందుకు వచ్చివి, *when did you come?* అందుకు వచ్చిని, *I came then*. ఇందుకు వచ్చిని, *I came now*.

21. చుటు, *on all sides*. Exam. చుటు తిరిగి, *turning on all sides*.

22. అంతట, *every where*. Exam. అంతట ఈశ్వరడు ఉన్నాడు, *God is every where*.

23. చెంత, చెరువా, *near*. These words mean near as it respects place or relationship. Exam. దాని చెంత, *near her*. ఆవూరికి చెరువా, *near that town*. మాకు చెరువా వంధువులు, *my near relations*.

24. దూరమి, దూరము, *far, distant*. These words indicate distance of place or relationship. Exam. యంత దూరమి or యంత దూరము, *as far as, so far*, దూరమిన తల్లి నావి కూడదు, *a man cannot marry a distant relation if she be esteemed as a mother*.

25. చల్లి, మెల్లి, *slowly*. Exam. చల్లిగా నడువు, *go slowly*. మెల్లిగా మాట్లాడు, *speak slowly*.

26. వెగరము, *swiftly, quickly, hastily.* Exam. వెగరము రావలెను, *he must come quickly.*

27. చిరుఁ, and in the vulgar dialect విశ్చు, *swiftly, hastily, speedily, quickly.* Exam. చిరుఁన రావె or విశ్చురావె, *come quickly.*

28. నెమ్మది, *well.* Exam. నెమ్మదిగా ఉండెను, *he was well.*

29. ఒ, or, this word is used to express something doubtful respecting one of two or more things. Exam. డాసు నా పురుషుడు, *is it a block or a man?*

30. ఐనా, or, either. Exam. హురినైనా హురైనా నెదింపు, *serve either Huri or Hura.*

31. యెల, యెందుకు, *why? how?* Exam. యెల, or యెందుకు పిలుస్తావు, *why did you call?*

32. ముందు, మునుపు, *formerly, heretofore, aforetime, before.* Exam. ముందునిపు చెప్పిఉంటివి, *thou saidst it formerly.* మునుపు నెను చెప్పిఉంటిని, *I said it aforetime.*

33. చాలు, *enough*. *Exam.* వరషము చాలును, *there is rain enough*.

34. ను is a syllable used euphoniæ gratis without any particular meaning. *Exam.* నీవు చెప్పిచాలును, *say no more, or you have said enough*.

35. కిందట, *formerly, before, heretofore*. *Exam.* కిందటనే చెప్పి ఉంటేని, *I spake before*.

36. యెదుట, *before, in front of*. *Exam.* యెదుట నిలిచి మాట్లాడు, *standing before me speak*.

37. అయ్యో, *Ah ! alas ! oh !* This is an expression of sudden recollection, and also of repentance or regret. *Exam.* అయ్యో దేవుడా మమనా యెల కలవ చుడవు, *Alas ! O God why dost thou not look upon me with pity ?* అయ్యో వ్రాసి నదా, *Oh ! I had written it before.* అయ్యో యిక యెమి చేతామ, *Alas ! what have I done ?*

38. మయ్యో, మోరో, *O ho ! very well !* These words are used to express threatening or menace. *Exam.* మయ్యో or మోరో దేవడా కలవచుడవు, *O ho ! or, very well—you dont look kindly at me.*

39. *గదా*, bravely, well done, O brave, truly, indeed. This word is an expression of commendation, or affirmation. *Exam.* పిన్నవాడా నీవు చదువు కుంచావు *గదా*, O brave ! thou hast read, child. నీచి నీకిచ్చిన *గదా*, I have indeed given it to you.

40. *సుమా* or *సుష్టు*, certainly, indeed, even. *Ex.* యిదియిచ్చి *సుమా* or *సుష్టు*, I have indeed given it. నీదినికీచ్చిన *సుమా* or *సుష్టు*, I have assuredly given it. నీది *సుమా* or *సుష్టు* ధాగ్యము, even thy good fortune.

41. *ఆ*, ఎఱు, yes. This word is used as an affirmative reply to a question. *Exam.* పిన్నవార, child, *ఆ* or *ఎఱు*, yes.

42. *వజ్ర*, no, not. This word is both negative, privative, and prohibitive. *Exam.* వరద్రహము చెయ్యి *వజ్ర*, do not injure others.

43. *కూడను*, proper, right, and *కూడదు*, improper, wrong. *Exam.* ఈ కార్యము చెయ్యి *కూడను*, this is a proper action, or this ought to be done.

ఈ కార్యము చేయకూడదు, *this is wrong, or ought not to be done.*

44. వత్సను, *right, proper*, రాదు, *wrong, improper*. Exam. ఈ మాట అనవత్సను, *this word is right or proper*. ఈ మాట అనరాదు, *this word is wrong or improper*. N. B. These are verbals.

45. ఆ, *what ! (hesitatingly)*. This word also indicates regret, joy, and doubt. Exam. వరషము వెలవదా, *what ! will not the rain cease ?* indicating a certainty of its ceasing, వరషము వెలసరా, *what ! will not the rain cease ?* indicating regret at its not ceasing : వరషము వెలిసెనా, *Oh ! the rain is over*. వరషము వెలవదా or వెవసరా, *will the rain cease or not ?*

46. ఓ is an expression of doubt or hesitancy. Ex. వెలససా, *will it cease or not ?*

47. ఔ is a vocative particle, and, also, an expression of contempt, *Soho ! 'tis false*. Exam. ఔ యక్కడి మాటా, *ho ! what sayest ? or what words are these ? (contemptuously)*.

48. *ఛీ*, O *fie* ! *Exam.* *ఛీ నీకు తగదు, fie ! it is not fit or becoming for thee.*

49. *ఒహోహో*, Oh ! dear me ! is an expression of surprize at seeing something wonderful or uncommon, or at seeing something improper. It also indicates regret, derision, and joy. *Exam.* *ఒహోహో వచ్చివా, O ho ! art thou come?* *ఒహోహో చెడకొట్టితివా, Oh ! thou hadst done wrong.* *ఒహోహో మించవ్రాసి పొలినిగదా, Oh ! I have written this.* *ఒహోహో యంత లభిస్తున్నది, Oh ! how fine it is !* *ఒహోహో బహు చక్కగవున్నది, Oh ! it is excellent.*

50. *అమో*, or vulgarly *అటా*, an expression indicating information. *Exam.* *రాజు వచ్చినాడమో or వచ్చినాడటా, the king is come.*

51. *దాకా*, unto, until. *Exam.* *అడవి దాకా అడివి, the wilderness extends to the town.*

52. *సగా*, together with, with. *Exam.* *పిల్లవాండ్లకు గొరివాండ్లకు సగా తెలుసును, the children with the cow-keepers know it.*

*The Syntax of Nouns.*

1. The nominative or first case is the agent of an active verb. *Exam.* రాముడు రక్షిస్తాడు, *Rama preserves.*

2. The accusative or second case is the object of an active verb. *Exam.* రాముని సేవింతును, *I serve Rama.*

3. The accusative in కూచి is used when the action is done with regard to some object, such as sacrificing, praising, speaking to, worshipping, and the like. *Exam.* రామునికూచి పలికెను, *he spoke to Rama.*

4. A word which means the instrument or means by which any action is accomplished, and also the agent of a passive verb, must be in the third or instrumental case. *Exam.* రామునిచేత బ్రహ్మస్త్రముచేత రావణుడు చెల్లవడెను, *Ravana was destroyed by Rama by means of the Bruhma-weapon.*

5. కూడా and కూడి, *with*, and other particles of the same import, also words denoting equality or similarity, require a noun in the instrumental case terminating in తో or తోడ. *Exam.* రామనితో శీతకూడా ఉండును, *Seeta lived with Rama.* రామనితోడ లక్ష్మణుడు కూడా ఉండును, *Lukshmuna dwelt with Rama,* హరితో సమడు నరుడు, *the teacher is equal to, or like Huri.*

6. When a thing is said to be caused by some circumstance or agent, that causative circumstance, person, or thing, must be in the instrumental case ending in చేత. *Ex.* రామనిచేత పాపక్షయము, *the destruction of sin is caused by, or arises from Rama.*

7. Words terminating in తో are also used as accusatives in కూచి, for the object of verbs of speaking, sacrificing, offering, &c. as in Rule 3. *Exam.* రామనితో పలికి, *having spoken to Rama.*

8. Words expressing the person or thing to which a gift is made, must be in the fourth or dative case terminating in కొరకు. *Exam.* షత్రునికొరకు గొవును ఇట్టడు, *he gives a cow to the brahmun.*

9. When an action is done, or a thing exists, or somewhat is suffered, to accomplish some purpose, the word which denotes the end to be accomplished must be in the fourth case terminating in కై. *Exam.* పాలకై రాయి మాయా వాలెను, *a stone must be carried (at the other end of the yoke) for the purpose of (balancing) the milk.*

10. But when any material is given for the purpose of making something or other, the word which denotes that thing must terminate in కొరకు. *Exam.* కుండలములకొరకు వారణ్యము, *gold for the purpose of (making) rings.*

11. Verbs meaning falling from, departing from, or any another motion from any object, require that object to be in the fifth or ablative case. *Exam.* వృక్షమువల్లిన ఆకు పడెను, *the leaves fall from the trees.*

12. When we would express that there is no other thing of that sort except those specified, or when a comparison is made between two or more things, the word which expresses the thing specified or that thing, than which another thing is better or worse, &c. must

be in the fifth case terminating in కంటే. *Exam.*

ఈశ్వరునికంటే అనుభవేనైనా లేదు, none but God ought to be worshipped. రామనికంటే నీచులు దేవతలు, the gods are inferior to Rama. రామనికంటే దొడ్డవాడులేదు, no one is greater than Rama, రామనికంటే లక్ష్మణులు చిన్నవాడు, Lukshmuna is younger than Rama. లక్ష్మణునికంటే రాముడు పెద్దవాడు, Rama is older than Lukshmuna.

13. When a place is said to be situated in any direction with respect to another place, the last of these places must terminate in కంటే. *Exam.* కాశీకంటే గయ తూర్పున, Guya is east of Kashee.

14. The sixth case is used to express the connection between an owner and his property, or between persons related to each other. *Exam.* హరియొక్క or హరికి దాసుడు, Huri's servant.

15. Words connected with పూజ్య, an object of respect or worship, ప్రీయ, an object of affection, and ఇష్ట, a thing desired, must be in the genitive or sixth case terminating in కి or కు. *Exam.* భూపతికి or రాజుకు పూజ్యము, the object of the king's worship. భూపతికి or రాజుకు ప్రీయము, the object of the king's affec-

tion. భూపతికి or రాజుకు ఇష్టము, *the desired object of the king.*

16. Verbs of speaking to, shewing to, and delivering into the custody of, govern their object in the sixth case terminating in కి or కు. *Exam.* రాజుకు or భూపతికి చెప్పి, *having spoken to the king.* రాజుకు or భూపతికి ముఖము చూపించి, *having shewn my face to the king.* రాజుక or భూపతికి సమర్పించి, *having delivered it to the king.*

17. Words expressing the distance of time or place, or the relative situation of places, are connected with words in the sixth case terminating in కి or కు. *Exam.* నెఱికి సంత్రాంతి అయిదుదినములు, *it is five days from to-day till the Sunkranti.* కలకత్తాకు జగ్గరాధం పది మజిలిలు, *it is ten stages (day's journey) from Calcutta to Jugunnat'ha.* కాశీకి గయ తూర్పు, *Guya lies east of Kashee.*

18. Words expressing equality, or similarity, are connected with another word in the sixth case terminating in కి or కు. *Exam.* నారికి తుల్యుడు నరపు, *the preceptor is equal to Huri.*

19. Sometimes the sixth case is used for the dative. *Exam.* ఎత్రనికి గొవును ఇచ్చి, *having given a cow to the brahmun.*

20. Words meaning certainty of situation, or the middle of any place, terminate in లోపల, *midst*, which is then considered as a termination of the sixth or seventh case. *Exam.* పెరియలోపల హరిత్రేష్ఠుడు, *Huri is chiefest of, or among, the gods.* ఇంటిలోపల కూచుండి, *I sat in the midst of the house.*

21. The seventh case expresses the being in a certain situation or condition, and answers to the English words on, with respect to, or in. *Exam.* కదిమందు కూచుండి, *sitting on the floor mat.* మోక్షమందు వుద్ధి, *understanding, or an idea concerning beatitude.* తిలలయందు తైలము, *oil is in the sesamum.*

*Of compound words.*

In the *Sungskrita* language six kinds of compounds are distinguished, which are denominated, 1st ద్వంద్వ, 2nd వహప్రవా, 3rd కర్మధారయ, 4th తత్ప్రయమ, 5th ద్వీశ, and 6th అవ్యయభావ. The first is made by collecting several substantives into one; the second consists of compound epithets, the third is the substantive compounded with its adjective, the fourth consists of words formed by compounding a word, supposed to be in any case, with a verbal, or with another noun, the fifth by compounding a word with a numeral, and the sixth by compounding a word with an indeclinable particle.

1. *Sungskrita* compounds are introduced into this language without any change, and are declined by the rules already laid down for the declension of *Sungskrita* words. *Exam.* ఉపమంధము, near the jar, పారెగంగము, on the other side of the Ganges, మధ్యెగంగము, in the midst of the Ganges, ఉపనదము, near the river, కృష్ణాశ్రయము, refuged in Krishna,

రాజపురుషడు, *one belonging to the king*, ఎకవీరడు, *a single hero*, పీతాంబరడు, *clothed in yellow*, రామలక్ష్మణులు, *Rama and Lukshmuna*, దాససభము, *an assembly of servant girls*, ఇత్తుద్దాయము, *the shadow of the sugar-canes*, ద్విమూర్ధుడు, *two-headed*, అనావతాగి, *having the fire taken away*, మాతాపితరులు, *parents*, అగ్నేష్వులు, *fire and Vishnoo*, త్రికాన్ముక్తుడు, *liberated for a trifle*, కంఠకాలుడు, *black-throated*, సత్యంకారము, *doing right*, వలనాస్థుతి, *lord of the great, or the preceptor of the gods*.

2. As the three sorts of words of which the Telinga language is composed may indifferently be compounded together, the variety of words of this class is great. The terminations of the cases of the single words which compose the compound are suppressed, and when the compound is formed it is declined in the last member only.

3. ప్ర is inserted after సముద్ర, *the sea*, చందన, *sandal-wood*, and వర్ష, *rain*, when they are the first members of a compound. *Exam.* సముద్రప్రజలము, *the water of the sea*, వర్షప్రజలము, *rain water*.

The following are examples of every variety of compound: రిక్తలరాయడు, *the sovereign of stars*, viz. *the moon*, పాలకడలి, *the sea of milk*, చందనపు కడ్డె, *sandal-wood*, పుష్యమచంద్రుడు, *the full moon*, గంగబండ్లు, *the bank of the Ganges*, పాలవాడ్డి, *the sea of milk*, పుష్యమవెన్నెల, *the light of the full moon*, పాలకడవ, *a pitcher of milk*, కాంచెమువడ్డె, *near the dish*, కుంచమువడ్డె, *near the corn measure*.

*Of compounds which are indeclinable,*

(అవశ్య యథావశ్యము.)

4. When నడమ, *in*, which may be either the first or the last member of a compound, is the first, its final మ is suppressed, and ఇ is substituted for the vowel of డ. Exam. నడిగంగ or గంగనడమ, *in the Ganges*.

5. ట్ట is substituted for the డమ of నడమ, *in*, when it precedes ఇల్లు, *a house*, ఎరు, *a river*, and a few other words. Exam. నట్టిల్లి, *in the house*, నట్టిరు, *in the river*.

6. ట్టి is substituted for the final syllable of ఇల్లు,

a house, పల్లు, a tooth, కల్లు, a stone, ముల్లు, a thorn, మన్న, earth, పన్న, a breast, కన్న, the eye, పండు, a fruit, నండు, a pebble, and ముల్లు, a boil, and టి for the last syllable of ఎరు, a river, సూరు, the face, గూరు, the nose, నీరు, water, సూరు, an hundred, రాడు, a pillar, తాడు, a rope, పాడు, a village, కాడు, a cemetery, నాడు, time, place, నెడు, to-day, మూడు, three, కూడు, boiled rice, నడు, a settle, చీడు, uncultivated ground, పీడు, a city, ఆకలి, hunger, రొకలి, a pestle, and వాకలి, a door, when they are the first members of a compound, and even when they are the last members, if a termination be affixed. Exam. ఇంటినడమ, in the house, ఇంటికి, of the house, పంటివద్ద, near a tooth, కంటివద్ద, near a stone, మంటివద్ద, near the thorn, నుంటివద్ద, near the earth, చుంటివద్ద, near the breast, కంటికింద, under the eye, పంటివద్ద, near the fruit, నుంటివద్ద, near the pebble, పుంటిమద, on the boil, ఎంటివద్ద, near the river, సూంటిమద, on the face, రాంటివద్ద, near the pillar, ఆకటివెళ్ళ, the time of hunger, రొకటిపాట, the time, or sound, of the pestle, వాకటివద్ద, near the door.

Of the fourth class of compounds, (తత్సమ).

7. The variety of compounds of this class is not great. Those made by suppressing the termination of the sixth case are the most numerous; there are a few made by suppressing the termination of the fifth case, and scarcely any in which the second, third, fourth, or seventh cases are suppressed. *Exam.* రాజకొడుకు, *a king's son*, రాజుపెండ్లిమ, *the king's palace*, పులిభయమ, *fear of a tiger*, దంగభయమ, *fear of thieves*. రామని ఆశ్రితుడు, *secure in Rama*, సడిపట్టి వలె, *the middle of the day*.

8. సడు is substituted for సడమ, *the midst*, when it precedes రెయి, *night*, in forming the compound. *Exam.* సడురెయి, *midnight*.

Also సగముపిప్పలి, *half a clove of long pepper*, సగమునావ, *half a boat*. But the middle term of పెరునకలిపిన అన్నము, *rice mixed with curds*, is rejected to form the compound పెరునకలిపిన అన్నము.

*Of the third class of compounds, (కమ్మధారయ).*

9. If a word with an initial త్ర, meaning a nymphæa, follow కెంపు, *red*, to make a compound, the last syllable of కెంపు is suppressed, and ద substituted for the initial త్ర. *Exam.* కెందమ్మి, కెందామర, *a red water-lily*, but నల్లికల్లిర, *a blue lotos*, suffers no alteration.

10. When కన్న, *an eye*, precedes a word with an initial త్ర, meaning a nymphæa, and sometimes on other occasions also, the first న is suppressed, and ద is substituted for the త్ర of the latter member. *Exam.* కనుదమ్మి, *a lotos-like eye*, కనుచూపు, *the pupil of the eye*.

11. ట is inserted after పసుపు, *turmeric*, ముద్దు, *esteemed*, when they respectively precede ఆకు, *a leaf*, and ఉంగర, *a ring*; and to ఖంచు, *lightning*, and నిలుపు, *long*, when they precede అద్ద, *a mirror*, to form compounds. *Exam.* పసుపుటాకులు, *turmeric leaves*, ముద్దుటంగరము, *an esteemed ring*, ఖంచుటద్దము, *a mirror bright as lightning*, నిలుపుటద్దము, *a long mirror*.

12. X is often substituted for క, స and జ for చ, ద for త, and ఐ for ప, when they are the first letters of the last member of a compound.

13. పెం is substituted for పెద్ద, *large*, when it is followed by నిధి or నిధాన, *a valuable article which is the property of the finder*, and పెను is substituted for it when it is followed by పెప, *the nimba tree*,\* or పాము, *a serpent*. Exam. పెన్నిధి, పెన్నిధాన, *a large foundling*, పెనుపెప, *a large nimba tree*, పెనుపాము, *a large serpent*.

14. లి is substituted for the last syllable of మల్లు, *a thorn*, when it precedes a word meaning any species of tree, to form a compound. Exam. మలిగొంట్ల, *the thorn of yellow barleria*, మలిఉచిత, *the horn of celastrus*, మలితమంతె, *a rose-thorn*.

15. నెన్ is substituted for నడమ, *the midst*, when it precedes హౌసలు or నుదురు, *the forehead*, and నెమ్ is substituted for it when it precedes మోము, *the face or mouth*, to form a compound. Exam. నెన్నెనె, నెన్నెదురు, *the middle of the forehead*, నెమ్మోము, *the middle of the face*.

\* Melia azad-dirachta.

16. ఓ is inserted after మూలపు, *old, ancient*, and వెలుపు, *a god*, when they precede అమ్మ, *a mother*, to form the compound. *Exam.* మూలపుఓమ్మ, *an old mother*, వెలుపుఓమ్మ, *the mother of the gods, or the divine mother*.

17. పెద్ద, *great*, is optionally changed to పెబ్బ when it precedes పులి, *a tiger*, to form a compound. *Exam.* పెబ్బులి, *a royal tiger*.

18. పెర is substituted for పెద్ద, *great*, when it precedes ఆవిదా, *ricinus communis*, to form a compound. *Exam.* పెరావిదాలు, *a large plant of ricinus*.

19. చ్చెన్న, *a breast*, and క్కెన్న, *an eye*, optionally lose one of their చ్చ, and sometimes their final డ also, when they are the first member of a compound of which దొయి or కనా, *two*, are the last member. *Exam.* చ్చెన్నదొయి, చందొయి, or చ్చెన్నదొయి, also చ్చెన్నగవా, చంగవా, and చ్చెన్నగవా, *two breasts*, క్కెన్నదొయి, క్కెన్నదొయి, or క్కెన్నదొయి, also క్కెన్నగవా, కంగవా, or క్కెన్నగవా, *two eyes*. Sometimes also ం is inserted before the last member, చ్చెన్నంగవా, *two breasts*, క్కెన్నంగవా,

two eyes. This rule applies when పాలు, *milk*, follows పన్ను, *a breast*, with the exception of the insertion of o before the last member. *Exam.* సన్నపాలు, పన్నుపాలు, and పన్నుపాలు, *the milk of the breast*.

20. When చొత్తు, *a small image, or doll*, is compounded with కన్ను, *the eye*, preceding it, one of the న is optionally suppressed, and sometimes also the final ఉ. One of the మ, of the last member may also be suppressed. *Exam.* కన్నుచొమ, కంచొమ, or కన్నుచొమ, *the brow*.

21. The X of సX, *half*, is suppressed before మెను, *the body*, and the vowel of స becomes long. *Exam.* సామెను, *half the body*.

22. When ప్రాంత్ర, *ancient*, precedes పదు, *science*, in the compound, the final త్ర is suppressed. *Exam.* ప్రాంజిదులు, *ancient science, viz. the Veda*.

23. When రెత్తు, *affection*, precedes చెలి, *a companion*, the final త్తు is suppressed, the ప doubled, and the ఎ pronounced short. *Exam.* రెప్పెలి, *a beloved friend*.

*Of the second class of compounds, వహశ్రీవా.*

24. కంటి is substituted for కన్న, *an eye*, when it is the last member of a compound. *Exam.* త్రిమితకంటి, *lotos-eyed*, మత్స్యకంటి, *fish-eyed*.

25. The final vowel of వాలు, *a sword*, is optionally suppressed when it is followed by కన్న, *an eye*. *Exam.* వాల్గంటి or వాలుగంటి, *sword-eyed*, viz. *having a piercing or killing eye*.

26. The final syllable of మూడు, *three*, is suppressed, and the vowel of the first syllable made short, when followed by కన్న, *an eye*, to form a compound. The క is doubled. *Exam.* ముక్కంటి, *three-eyed*, viz. *Shiva*.

27. విలపు is substituted for విల్లు, *a bow*, when it is the last member of the compound. *Exam.* అలరవీలపుడు, *having a bow of flowers*, viz. *Kama-deva, the Indian Cupid*.

*Of the first class of compounds, ద్వంద్వ.*

28. One of the ల of తల్లి, *a mother*, is suppressed when it is followed by తండ్రి, *a father*. *Exam.* తలిదండ్రులు, *parents*. This, however, does not take place in compounds of any other class, or in any other compounds of this class, e. g. తల్లిచిడ్డలు, *a mother and a child*; తల్లి పడ్డ, *near the mother*.

29. శ్రీ is prefixed to అల్లుడు, *a son-in-law*, when preceded in the compound by మామ, *a mother-in-law*. *Exam.* మామశల్లుండ్లు, *a mother-in-law and a son-in-law*.

*Of derivative words.*

1. వాడు is affixed to బ్రాహ్మణ, *a brahmun*, రాజు, *a king*, కొమరి, *a merchant*, శూద్రు, *a shoodra*, and గొట్టి, *a cow-keeper*, in the masculine gender, without making any change in the import of the words. *Exam.* బ్రాహ్మణవాడు, *a brahmun*; రాజువాడు, *a king*; కొమరివాడు, *a merchant*; శూద్రువాడు, *a shoodra*; గొట్టివాడు, *a cow-keeper*.

టినాడు, *a merchant* ; శూద్రవాడు, *a shoodra* ; గొట్టివాడు, *a cow-keeper*.

2. వాడు is also affixed to నడ్డి, *blind* ; కుంటి, *lame*, పెద్ద, *eldest* ; పిన్న, or చిన్న, *youngest* ; without occasioning any change in the import of the words. *Exam.* నడ్డివాడు, *blind* ; కుంటివాడు, *lame* ; పెద్దవాడు, *eldest* ; పిన్నవాడు or చిన్నవాడు, *youngest*.

3. Possessive adjectives are formed by affixing వాడు. *Exam.* నావాడు, *mine* ; నీవాడు, *thine*.

4. వాడు is affixed to నలుపు, *blue* ; యెరుపు, *red* ; తెలుపు, *white* ; పసుపు, *green*, and other adjectives of colours. When వాడు is affixed to these words, టి and ని are optionally substituted for their final, the middle consonant is doubled and its vowel suppressed, except in పసుపు in which త్తి is inserted before the ట్. *Exam.* నల్లిటివాడు, నల్లినివాడు, *blue* ; యెరటివాడు, యెరనివాడు, *red* ; తెల్లిటివాడు, తెల్లినివాడు, *white* ; పత్తిటివాడు, పత్తెనివాడు, *green*.

5. Nouns of agency are formed from verbal nouns by affixing వాడు. *Exam.* వంటవాడు, *a cook* ; వడ

సేవాడు, *one who serves at table* ; నీళ్లవాడు, *one who brings water* ; ఆవులవాడు, *a cow-keeper* ; చూడలవాడు, *a calf-keeper*.

6. Adjectives indicating the being possessed of any thing or property, are formed by inserting కల, *to be*, after any word, and affixing వాడు thereto. *Exam.* ఆవులుకలవాడు, *possessing cows* ; మేకలుకలవాడు, *possessing goats* ; ధనముకలవాడు, *rich*.

7. Adjectives which indicate the being possessed of the thing expressed by the word, are made by affixing కాడు, *to* వెల్లు, *a bow* ; నరి, *a mark to shoot at*, and మోన, *the front of an army*. One of the ల of వెల్లు is suppressed. *Exam.* వెలుకాడు, *possessing a bow* ; నరి కాడు, *having a mark to shoot at* ; మోన కాడు, *presenting a front*.

8. When any of these words are feminine, ది is affixed instead of వాడు. *Exam.* వాపనది, *a brahmunness* ; ఆవలకలది, *having cows* ; నీది, *thine*.

9. Abstract substantives are formed by affixing

తన to any word. *Exam.* నడ్డితనము, *blindness*; మండితనము, *lameness*; చిన్నతనము, *minority*.

10. The last ద of పెద్ద, *eldest*, is suppressed optionally, and త్రీ substituted for the first. *Exam.* పెత్తనము, పెద్దతనము, *majority*.

11. ని is substituted for the దు of కలదు, *existence*, and లేదు, *non-entity*, without occasioning any difference in the meaning of the words. *Exam.* కలని, *existence*; లేని, *non-entity*.

12. టము is optionally affixed to మగ, *a male*, to form the abstract noun. *Exam.* మగటము, మగతనము, *manhood*.

13. ను is affixed to ముది, *old*, పసి, *green*, చెలి, *handsome*, మాలి, *fond*, తాలి, *forbearing*, పెలి, *carrying*, and బిలి, *strong*, to form the abstract nouns. *Exam.* ముదిను, *old age*; పసిను, *greenness*; చెలిను, *beauty*; మాలిను, *fondness*; తాలిను, *patience*; పెలిను, *the carrying of a burden*; బిలిను, *strength*.

## SECT. V.

*Of Verbs.*

I. There is no particular letter in which the roots of the verbs end. The root is not accounted either verb or noun while in its crude state. A list of the principal verbal radices follows :

ఇంక, *to become dry.* N. B. Some write this root ఇనకు.

కంక, *to abuse, to scold.*

కొంక, *to shrivel, to contract.* Exam. కొంకుడు

కొంకుడు, *he contracts.*

జంక, *to fear.*

చొంక, *to deny.*

ఎక, *to defame with threats, to pick or shake up cotton so as to make it soft.*

తొక, *to touch.*

దెక, *to hitch along on the breech.*

లాక, *to lick.*

పొక, *to creep on the hands and knees, to climb as a plant.*

వొక, *to root up, to eradicate.*

సాక్షి, to nourish, to educate, to tame. E. g. చిల

కను సాక్షిచురాక్షి, he brings up a parrot.

డ్రుక్కి, to run, to fall at a distance.

కొరుక్కి, to bite off, to bite or chew.

దొరుక్కి, to gain.

నరుక్కి, to cut.

బరుక్కి, to tear or lacerate with the nails or claws.

అలుక్కి, to smear over.

ఒలుక్కి, to flow, to ooze, to sprinkle or scatter.

కులుక్కి, to enjoy, to sport.

కెలుక్కి, to turn things topsy turvy, to throw things into confusion.

చిలుక్కి, to churn, to agitate.

వలుక్కి, to speak.

అతుక్కి, to join what is broken, e. g. దారము అతుక్కి  
చురాక్షి, he joins the thread.

కొతుక్కి, to shrink, to contract.

గతుక్కి, to lap with the tongue. e. g. పిల్లి పాలు గతు  
కుచున్నది, the cat laps the milk.

చితుక్కి, to burst, (as a boil).

పితుక్కి, to milk.

వితుక్కి, to live.

కక్కి, to vomit.

ఇరుక్కు, to gripe, or hold with tongs or pincors.

కుక్కు, to enclose, to shut up.

చిక్కు, to waste or be emaciated.

తక్కు, to walk with a lascivious gait.

తొక్కు, to tread under foot, to pound in a mortar.

నక్కు, to be concealed.

నిక్కు, to walk erect, to strut.

సొక్కు, to pinch, or bite.

పిక్కు, to swindle, to cheat out of goods.

పొక్కు, to be inwardly hot, to be grieved or vexed, to rise as a blister or tumor.

చొక్కు, to eat.

మెక్కు, to eat.

మొక్కు, to bow, to prostrate.

రక్కు, to scratch; to tear with the nails.

సూక్కు, to be indolent.

ఎగ్గు, to go.

కాగ్గు, to decay, to be hot, to be in distress.

ఛ్చా, to stagger with liquor, &c.

ఛ్చా, to swing.

తా, to drink.

తా, to be concealed. Some write this root తా.

ఘా, to sound a musical instrument.

లా, to draw.

వా, to gabble.

పా, to swell up, to strut, to be bloated with pride.

పా, to dawn, to parch or fry.

ఘా, to be hard, firm, or strong, e. g. తాడు ఘాటైనది  
తాడు, the rope is strong.

తా, to creep, to contract the body at entering  
difficult place, as a thicket, &c. e. g. పదకిందకి  
గాడు, he creeps into the arbor.

అరు, to digest food, to rub, to grind on a stone.

ఎరు, to know.

ఉరు, to recline.

చిరు, to split or burst.

కరు, to melt or flow.

గొరులు, to shave.

చెరులు, to winnow.

జరులు, to walk slowly.

తరులు, to be deficient.

తిరులు, to turn, to return.

పెరులు, to increase.

మరులు, to be hot.

మోరులు, to bark (as a dog.)

విరులు, to break, to run away.

అడులు, to pray.

ఉడులు, to decay, to waste away.

కడులు, to wash, to lave.

తొడులు, to dress, or to put on clothes.

అణులు, to shrink, to conceal one's self.

కొణులు, to speak wrong, to mistake a word.

గొణులు and ణులు, to grumble, to murmur, to complain.

మోణులు, to sink; to immerse.

కుంఁ, to sink, to descend. Exam. నెల కుంఁచునది,  
the ground sinks.

చెంఁ, to separate things from each other.

తొంఁ, to lie down.

దెంఁ, to copulate.

పొంఁ, to swell, to expand or become large. Exam.

పాలు పొంఁచునది, the milk boils up. సంతోష

ముచెత పొంఁచునాడు, he swells with pleasure.

నింఁ, to swallow.

లొంఁ, to stoop, to become low or humble.

వంఁ, to bow to any one.

\* అచ, to keep secret.

\* కాచ, to be hot.

\* చాచ, to throw or spread out the hands and feet.

\* తొచ, to seem.

\* దాచ, to hide. Anciently this root was written డాచ.

\* తూచ, to weigh.

\* దొచ, to plunder.

\* లాచ, to keep or fulfil a religious vow.

\* మోచు, to carry or bear.

\* రాచు, to rub.

\* వాచు, to swell.

\* పీచు, to blow (as the wind.)

\* వెచు, to fry, to parch.

The final చ of all these roots which are marked with a star is changed to ప in the causal. Exam. కాపి చురొడు, he heats.

కరుచు, to bite,

తరుచు, to churn, to agitate.

† వరుచు, to forget.

† చెరుచు, to squeeze or press down with the hand.

తెరుచు, to open a door or a chest, &c.

పరుచు, to spread out articles for sale so as to shew them. To spread out a sheet, or table cloth, &c. Exam. దినుషు పరుజురొడు, I spread out the articles; పక్క సరుజురొడు, he spreads out the bed clothes.

వరుచు, to rub off or polish.

చెరుచు, to spoil, to destroy.

† అరుచు, to produce sound.

† ఏరుచు, *to fear.*

† మారుచు, *to give a thing in exchange, to change one commodity for another, or for money.*

† పెరుచు, *to heap things one upon another.*

† ఆరుచు, *to shout, to extinguish, to wink,*

తారుచు, *to move slowly, or by stealth.*

చెరుచు, *to bring into contact.*

సెరుచు, *to learn.*

తీరుచు, *to settle a dispute, to make any thing straight.*

మారుచు, *to reconcile or bring together, to sew.*

† సూరుచు, *to cleanse or winnow corn.*

వారుచు, *to pour or strain off the water from rice or any other thing that has been boiled in it.*

ఒరుచు, *to forbear.*

ఎరుచు, *to pick out, to chuse out, to select.*

చీరుచు, or as some write it చీలుచు, *to cleave or hew.*

కలుచు, *to come into contact, to unite.*

కొలుచు, *to weigh, to attend upon another.*

నిలుచు, *to reside, to stand, to stop, to desist from.*

పిలుచు, to call.

నలుచు, to bruise, to thrash out corn, to pound.

తలుచు, to remember, to recollect.

మోలుచు, to spring up, to grow, to germinate.

బిలుచు, to grow, to increase.

గెలుచు, to conquer.

తొలుచు, to bore a hole, to perforate.

అడు, to be enough, or sufficient.

చాడు, to call aloud.

దాడు, to jump over, to transgress.

నాడు, to plant.

వాడు, to throw up.

పెట్టి, to place.

కట్టి, to bind.

తిట్టి, to curse.

మట్టి, to touch.

కొట్టి, to beat.

నట్టి, to take.

చుట్టి, to wander.

పుట్టె, to unfold, to be produced.

మట్టె, to bruise under foot.

నెట్టె, to expel, to push a person out forcibly.

గిట్టె, to perish.

కుంట్టె, to limp.

గొట్టె, to expel, to push out of doors.

అంట్టె, to touch, to anoint.

వంట్టె, to be salutary or favourable to any thing.

ఆడె, to speak, to dance, to play.

బడె, to be defeated.

మాడె, to see.

తొడె, to deliver, to rescue.

పడె, to fall.

పొడె, to sing.

మాడె, to burn to the vessel in cooking.

వెడె, to request, anciently written వెండ్డె.

ఈడె, to swim over a river.

పిండ్లె, to wring out.

మండ్లె, to burn, to be inflamed or hot.

కండ, to cook.

పొండ, to praise.

మండ, to turn or return. This root is now obsolete.

చెండ, to perforate.

పండ, to lie down, to ripen.

పిత్తి, to expel wind backwards.

మెత్తి, to plaster.

మోత్తి, to drive, to beat.

యెత్తి, to lift up. Some write this root ఎత్తి.

వత్తి, to break, to crush, to croud. Some write this root ఒత్తి.

నాత్తి, to take refuge in.

ఎది, to attend the sick.

చెది, to draw up or out.

చిది, to blow the nose.

అడ్డి, to dye, to wipe dry. E. g. వడ్డి అడ్డిచూడడు,

he dyes the cloth; తడి అడ్డిచూడడు, he wipes the wet thing.

దిద్ది, to straighten a crooked thing.

బాదీ, to beat, to drive.

కట్టి, to bring forth young (applied only to brutes.)

పెట్టి, to twist a rope.

మాట్టి, to cease, to recover from sickness.

హూట్టి, to bear a burden.

తిట్టి, to eat.

అట్టి, to speak.

కట్టి, to see, to bring forth a child.

విట్టి, to hear.

మట్టి, to live.

కొట్టి, to buy.

ఎన్నె, to count, to calculate, to enumerate.

తన్నె, to kick.

దున్నె, to plow.

పన్నె, to contrive, to machinate, to fabricate a story.

తిప్పు, to lead a person astray, to turn or swing any thing round.

విప్పు, to untie, to unloose.

కప్పు, to cover.

తర్జు, to forget.

వర్జు, to shine, to appear to advantage.

అభ్యు, to come in, (as money gained,) ధనము అభ్యుచ  
శ్చది, wealth comes in.

అమ్మ, to sell.

కమ్మ, to cover.

చిమ్మ, to sprinkle, to scatter about.

తుమ్మ, to sneeze.

నమ్మ, to trust.

నూం, to ooze out, to leak.

దూం, to blaspheme or reproach, to enter a place  
with the body shrunk or contracted for want of  
room. E. g. దెవుని దూరమనాడెడు, he blas-  
phemes the god, పొదలొ దూరమనాడెడు, he  
squeezes himself into the arbor.

కొం, to desire.

నొం, to draw lines.

చొం, to call.

పెం, to approach, to go near.

తా<sup>య</sup>, to be emaciated.

నూ<sup>య</sup>, to grind.

వూ<sup>య</sup>, to be confident, to swagger or bluster.

అల్ల<sup>య</sup>, to weave or work the bottom of a chair, &c. to climb (as a climbing plant does,) Exam. మంచము అల్లుచునా<sup>య</sup>డు, he works the bottom of the bed; తీగె అల్లుచున్నది, the creeper climbs,

గిల్ల<sup>య</sup>, to tear or lacerate with the nails.

నల్ల<sup>య</sup>, to scatter, to sow. E. g. గింజెలు పార చుల్లుచునా<sup>య</sup>డు, he sows the corn.

కొబ్బ<sup>య</sup>, to be intoxicated with wine, pride, riches, &c.

తబ్బ<sup>య</sup>, to dig.

లాబ్బ<sup>య</sup>, to laugh. Some write this root న్న<sup>య</sup>.

రుబ్బ<sup>య</sup>, to throw, to pelt.

చే<sup>య</sup>, to do.

† మెరు<sup>య</sup>, to lighten (from the clouds.)

నెరు<sup>య</sup>, to become gray-haired.

కురు<sup>య</sup>, to rain.

గ<sup>య</sup>, to go.

There is but one conjugation of verbs.

2. Verbs are conjugated in the active and passive voice.

3. There are four modes. The indicative, the imperative, the subjunctive, and the infinitive.

4. Verbs are neuter, active or causal. Neuter verbs have no passive voice, and are conjugated in the causal form to give them an active signification.

5. There are seven tenses, viz. the present, the present definite, the imperfect, the imperfect definite, the perfect, the pluperfect, and the future.

6. Verbs are differently terminated as they are governed by an agent in the masculine, feminine, or neuter gender.

7. The present tense singular of verbs is formed by affixing **ఱను** for the first person, **ఱవు**, for the second, and **ఱడు**, for the third, and the plural by **ఱ**

మ for the first person, and నాడు for the second and third.

8. When the agent of the verb is feminine or neuter, the third person singular is made by నది.

9. The second and third persons plural are made by affixing నవి when the agent is neuter.

10. The verb ఉన్న, to dwell, to be, is used as an auxiliary to form the present tense.

11. త్త is inserted before the auxiliary ఉన్న, after all verbs which have a final న్.

*Example.*

చేస్తే, to do, to make, to perform.

## INDICATIVE MODE.

### *Present Tense.*

#### Singular.

1. నను చేజురాను, I make.

2. నీవు చేజురావు, thou makest.

3. వాడు చెప్తాడను, *he maketh.*

Fem. and neut. ఇది చెప్తున్నది, *she or it maketh.*

Plural.

1. మేము చెప్తామను, *we make.*

2. మారు చెప్తారు, *ye (men or women) make.*

Neut.—చెప్తున్నవి, *ye (things) make.*

3. వారు చెప్తారు, *they make.*

Neut. అవి చెప్తున్నవి, *those things make.*

Imperfect Tense.

12. The imperfect tense is formed by affixing the following terminations to the root, viz. తిని, తివి, ఎను, for the first, second, and third persons respectively in the singular number, and తిమి, తిరి, ఇరి, for the plural. The imperfect definite is formed by the imperfect tense of the auxiliary ఉన్నా.

Example.

Singular.

1. నేను చెప్పితిని, *I made.*

2. నీవు చెప్పితివి, *thou madest.*

3. వాడు చెప్పెను, *he made.*

## Plural.

1. మెము చెల్లిమ, *we made.*
2. మారు చెల్లిరి, *ye made.*
3. వారు చెల్లిరి, *they made.*

The feminine and neuter are like the masculine.

## Imperfect Definite.

## Singular.

1. నేను చెజ్జంటిని, *I was making.*
2. నీవు చెజ్జంటివి, *thou wast making.*
3. వాడు చెజ్జండెను, *he was making.*

## Plural.

1. మెము చెజ్జంటిమ, *we were making.*
2. మారు చెజ్జంటిరి, *ye were making.*
3. వారు చెజ్జండిరి, *they were making.*

13. ఉత్తి, *to be*, is used as an auxiliary to form the perfect, and pluperfect tenses, and is constructed with the indeclinable participle.

14. The indeclinable participle is formed by affixing ఇ to the root. *Exam.* చెల్లి, *doing*, or *having done*.

15. నాను, &c. are affixed after the indeclinable participle to make the past tense.

## Singular.

1. నేను చేసినాను, *I have made.*
2. నీవు చేసినావు, *thou hast made.*
3. వాడు చేసినాడు, *he hath made.*

Fem. and Neut. ఇది చేసినది, *she or it hath made.*

## Plural.

1. మేము చేసినాము, *we have made.*
2. మీరు చేసినారు, *ye have made.*
3. వారు చేసినారు, *they have made.*

Neut. అవి చేసినవి, *they have made.*

## Perfect Tense.

## Singular.

1. నేను చేసిడనాను, *I have made.*
2. నీవు చేసిడనావు, *thou hast made.*
3. వాడు చేసిడనాడు, *he has made.*

Fem. and Neut. అది చేసిడనది, *she or it has made.*

## Plural.

1. మేము చేసికొన్నాము, *we have made.*
  2. మీరు చేసికొన్నారు, neut. చేసికొన్నవి, *ye have made.*
  3. వారు చేసికొన్నారు, *they have made.*
- Neut. అవి చేసికొన్నవి, *those (things) have made.*

16. When the terminations of the preter tense are affixed to ఉన్న, *to be*, ట is substituted for their initial త, and డ inserted before those which have an initial vowel. According to the ancients, డి is inserted before the terminations of the first and second persons.

*Pluperfect Tense.*

## Singular.

1. నేను చేసికొంటిని or చేసికొండితిని, *I had made.*
2. నీవు చేసికొంటివి or చేసికొండితివి, *thou hadst made.*
3. వాడు చేసికొండెను *he had made.*

## Plural.

1. మేము చేసికొంటిమి or చేసికొండితిమి, *we had made.*
2. మీరు చేసికొంటిరి or చేసికొండితిరి, *ye had made.*
3. వారు చేసికొండిరి, *they had made.*

17. When the action is just performed, the adverb

ఇప్పుడే, *now*, is constructed with the verb in the present tense. *Exam.* ఇప్పుడే చేసినాను, *I have just done it.*

18. The future tense is made by affixing తాను for the first person singular, తవు for the second, and తాడు for the third, తాము for the first person plural, and తారు for the second and third.

*Example.*

*Singular.*

1. నను చేస్తాను, *I will make.*
2. నవు చేస్తావు, *thou wilt make.*
3. నాడు చేస్తాడు, *he will make.*

*Plural.*

1. మెము చేస్తాము, *we will make.*
2. మీరు చేస్తారు, *ye will make.*
3. వారు చేస్తారు, *they will make.*

19. A second future is made by constructing the auxiliary కల, *to be*, with the root.

20. The initial  $\text{ఱ}$  of the terminations of the present tense is suppressed when they are affixed to కల, *to be*.

21. When verbs of going, coming, falling, ability, fitness, sufficiency, union, being, dwelling, desiring, or becoming, or their privatives, are conjugated with a verb, the root of which has a final  $\text{క}$ , య or య్య are substituted for the final  $\text{క}$ ; య్య is always used after a short vowel. If any long vowel, అ excepted, precede the final, it must be made short before య్య.

22. According to the ancients, the ష of చె  $\text{క}$ , *do*, is changed to శ, when followed by య as the substitute of the final  $\text{క}$ .

### Example.

Singular.

1. చెయకలను, చెయ్యకలను, or శయకలను, *I will*  
[make.
2. చెయకలవు, చెయ్యకలవు, or శయకలవు, *thou*  
[wilt make.
3. చెయకలడు, చెయ్యకలడు, or శయకలడు, *he will*  
[make.

Plural.

1. చెయకలము చెయకలము, or నెయకలము, *we will*  
[make.

2. చెయకలరు, చెయకలరు, నెయకలరు, *ye will*  
[make.

3. చెయకలరు, చెయకలరు, or నెయకలరు, *they will*  
[make.

23. When the auxiliary కల, *to be*, is constructed with a verb, దు is substituted for the డు of the third person singular to make the feminine and neuter singular, and వు to make the neuter plural. *Exam.* చెయకలదు, *she or it will do it*, చెయకలరు, *the men or women will do it*, చెయకలవు, *those things will do it*.

24. ఉక్కి, *to remain*, is by some used as an auxiliary to form the second future; న is inserted before this auxiliary. *Exam.* చెయనునాడెను, చెయనెనాడెను or నెయనునాడెను, *I will make, &c.*

25. When the time of an action is expressed as coinciding with some other circumstance, త్తే is inserted before the auxiliary. *Exam.* వాన పడెటప్పుడు భోజనము చేస్తుంటిరి, *ye were eating when it rained*;

రాజు రాగాన చూడఁబిరి, *I was looking when the king came.*

### OF THE IMPERATIVE MODE.

26. The imperative mode, including a precative sense, is formed by the auxiliary వల, *to expect*, to which ఎను is affixed, for all the persons singular and plural. See also rule 16.

#### *Example.*

##### Singular.

1. నెను చెయ, చెయ్యి, or నెయ వలెను, *I will do.*
2. నీవు చెయ, చెయ్యి, or నీయ వలెను, *do thou.*
3. వాడు చెయ, చెయ్యి, or నెయ వలెను, *let him do.*

##### Plural.

1. మెము చెయ, చెయ్యి, or నెయ వలెను, *we will do.*
2. మీరు చెయ, &c. వలెను, *do ye.*
3. వారు చెయ, &c. వలెను, *let them do.*

27. యి is substituted for the final స of a verbal root, and the termination is suppressed to make the

second person singular. The vowel of the root which precedes the final is also made short except it be అ. *Exam.* నీవు చెయి, *do thou.*

28. When the command is given to an inferior, ఠ is affixed in the second person singular, and ఠఱ in the plural. *Exam.* చెయ్యఠ డొర్ర, *Ho, do this,* also చెయ్యఠ or ఱయఠ, *do this ; చెయ్యఠఱ, do this, ye.*

29. The second person plural is made by అండి, or, according to some, by అంఝ. *Exam.* చెయండి, చెయ్యండి, ఱయండి, *do (this) ye.*

30. When డ is followed by య in the imperative, it is optionally changed to అ. *Exam.* చాయ వలెను, *do it.*

31. The second person singular of the imperative, is formed by affixing డె, when it is in the feminine gender, and the second person plural by affixing ఠ. Sometimes the masculine plural also is in this form. *Exam.* చెయ్యడె, *do it ; చెయ్యఠఱ, do it, ye.*

## OF THE SUBJUNCTIVE MODE.

32. The subjunctive mode is formed by substituting ఆ for the final of the terminations of the indicative mode. This form of the verb is only used in that member of the sentence which contains the supposition.

*Example.**Present tense.**Singular.*

1. నేను చెప్తుంటేనా, *if I were doing.*
2. నీవు చెప్తుంటేవా, *if thou wert doing.*
3. వాడు చెప్తుండేనా, *if he were doing.*

*Plural.*

1. మేము చెప్తుంటేమా, *if we were doing.*
2. మీరు చెప్తుంటేరా, *if ye were doing.*
3. వారు చెప్తుండిరా, *if they were doing.*

*Pluperfect Tense.**Singular.*

1. నేను చెప్తుడంటేనా, *if I had done.*
2. నీవు చెప్తుడంటేవా, *if thou hadst done.*
3. వాడు చెప్తుడండేనా, *if he had done.*

## Plural.

1. మెము చెసిడంటిమా, *if we had done.*
2. మీరు చెసిడంటిరా, *if ye had done.*
3. వారు చెసిడంటిరా, *if they had done.*

## Preter Tense.

## Example.

## Singular.

1. నెను చెసిరా, *if I did.*
2. నీవు చెసివా, *if thou didst.*
3. వాడు చెసిరా, *if he did.*

## Plural.

1. మెము చెసిచా, *if we did.*
2. మీరు చెసిరా, *if ye did.*
3. వారు చెసిరా, *if they did.*

33. The auxiliary కల is used with the verb in the consecutive member of the sentence, but the verb is terminated as in the indicative. *Exam.* పాకము చెసివా భోజనము చేయకలవు, *hadst thou cooked, thou mightest have eaten,* పాకము చెసిరా భోజనము

చెయ్యకలను, *had ye cooked, I might or would have eaten.*

34. The initial *రా* of the terminations is optionally suppressed in the verb of the consecutive member of the sentence. The final *నీ* of the root is also changed optionally to *తు*. *Exam.* పాకము చెల్లివా భోజనము చెతువు or చెజ్జరానవు, *hadst thou cooked, thou mightest have eaten, పాకము చెల్లిరా భోజనము చెతురు or చెజ్జరానరు, had ye cooked, ye or they might have eaten.*

35. The final *డు* of the termination of the third person singular is optionally suppressed, and *ను* employed instead thereof. *ఉ* is inserted before *ను* after *చె*. *Exam.* వాడు చెసును, *he should do.*

36. According to some, *న* is inserted after the last radical of every verb except *కల*, *to be*, when the initial *రా* of the termination is suppressed. *Exam.* పాకము చెల్లివా భోజనము చెనను, చెనవు, చెనము or చెనరు, *if thou cookest I, thou, we, ye or they may eat.*

37. When the initial *ఱ* of the terminations is suppressed, *ని* is affixed instead of the remaining *ఱ* of *ఱఱ*, third person singular. According to the moderns, *ఱ* is inserted after the last radical when *ని* is affixed. Exam. *చెఱని* or *చెఱ్ఱని*, *he may do*; *చెఱరు*, *they may do*.

Here follows an example of the optional form of the verb in the four last rules. The other form being the same as the indicative, is not repeated here.

### Present Tense.

#### Singular.

1. *ఱెను చెతును*, *I should do*.
2. *ఱిపు చెతుపు*, *thou shouldest do*.
3. *వాడు చెఱును*, *he should do*.

#### Plural.

1. *మెను చెతును*, *we should do*.
2. *మారు చెతురు*, *ye should do*.
3. *వారు చెతురు*, *they should do*.

*Past Tense.**Singular.*

1. నేను చెసెను, *I should have done.*
2. నీవు చెసెవు, *thou wouldst have done.*
3. వాడు చెసెని or చెసీని, *he would have done.*

*Plural.*

1. మేము చెసెము, *we should have done.*
2. మీరు చెసెరు, *ye would have done.*
3. వారు చెసెరు, *they would have done.*

38. When the subjunctive, preter tense, is made by the auxiliary ఉన్న, *to remain*, డె and దు are optionally substituted for the initial నా of the termination.

*Exam.* చెని ఉందువు or చెని ఉండెవు, *thou mightest have done*; చెని ఉందును or చెని ఉండెను, *I might have done.*

39. డును is substituted for the termination నాడు of the third person singular to make the subjunctive preter. *Exam.* చెనిఉండును, *he might have done.*

40. డీని or డెని are optionally substituted for the termination of the third person singular of the

subjunctive preter. *Exam.* చెళిడండ్డిని or చెళి  
డండెని, *if he might have done.*

*Example.*

*Singular.*

1. నెను చెళిడండెను, or చెళిడందును, *I might have*  
[done.
2. నీవు చెళిడండెవు, or చెళిడందువు, *thou mightest*  
[have done.
3. వాడు చెళిడందును, చెళిడండ్డిని, or చెళిడండెని, *he*  
[might have done.

*Plural.*

1. మెము చెళిడండెము, or చెళిడంచుము, *we might have*  
[done.
2. మారు చెళిడండెరు, or చెళిడంచురు, *ye might have*  
[done.
3. వారు చెళిడండెరు, or చెళిడంచురు, *they might*  
[have done.

41. య was anciently prefixed to the auxiliary  
ఉత్తి in the subjunctive preter. *Exam.* చెళియుంచువు,  
*thou mightest have done.*

42. కల, *to be*, is often used as a second auxiliary after ఉన్న, *to remain*, to form the subjunctive preter. ఉ is inserted after ఉన్న when followed by కల. *Exam.* చెసిఉండకలవు or చెసియుండకలవు, *if thou mayest do it.*

43. The subjunctive future is made by the auxiliary కల, *to be*. *Exam.* చెయ్యికలవు, *thou mayest do hereafter.*

44. When the first member of a sentence is expressed with a participle, having the force of the absolute case, ఇష్ట is affixed to the verbal root, which is followed by the adverb నాడు, *when*; ప్రికి is substituted for the final డు of నాడు. నాకా is optionally put after the verb of the consecutive member of the sentence. *Exam.* భగవంతుడు కృపా చెసిన నాప్రికి మేము దానము చెసెము, చెయ్యకలము, చెతము or చెతము నాకా, *when God shall be gracious, we shall bestow gifts.*

45. The particles నాకా, నాతా, and నాపుతా, are frequently constructed with a verb when used in a benedictive or precativ sense. *Exam.* వారి కృపా

చేసను నాకా, *may Huri shew favour*; నీవు కౌపాచేస  
వు నాకా, *may you be gracious*.

N. B. నాతా and నావుతా are seldom used except the verb be in the third person.

46. The terminations of the first and third persons singular are optionally suppressed before నాకా నాతా and నావుతా. *Exam.* చేతును నాకా or చేతు నాకా, *may I do it*; చేసును నాకా or చేసు నాకా, *may he do it*.

In this manner are conjugated nearly all verbs with a final శ్ preceded by a long vowel.

47. చ is substituted for the final of దాశ్శ, *to hide*, *to be near*, and of దొశ్శ, *to plunder*, instead of య: see Rule 16. *Exam.* దాచకలడు, *he will conceal*; దొచకలడు, *he will plunder*.

N. B. Some of the ancients write దాశ్శ instead of దాశ్శ, *to hide*, *to be near*. *Exam.* ఇంటికి దాశ్శరాషెడు or దాశ్శరాషెడు, *he is near home*.

48.  $\bar{v}$  is substituted for the final vowel of  $\bar{v}e$ , to raise up, instead of  $\bar{v}$ : see rule 16. *Exam.*  $\bar{v}e$  కలడు, *he will raise up.*

49. The  $\bar{v}$  must be doubled before కల, if the final  $\bar{v}$  be preceded by a short vowel. *Exam.* ఇయ్య కలడు, *he will give*, from ఇయ్య, *to give.*

50. తె is substituted for తెయ్య, to bring, when followed by కల. *Exam.* తెకలడు, *he will bring it.*

51. చావ is substituted for చయ్య, to die, when followed by కల. *Exam.* చావకలడు, *he will die.*

52. నష్ట is substituted for నయ్య, to suffer pain, when కల follows. *Exam.* కడుపు నష్టమిది, *the boil throbs*; నష్టకలడు, *he will suffer.*

53. రా is substituted వయ్య, to come, when కల follows it. *Exam.* రాకలడు, *he will come.*

54. In the subjunctive preter of roots with a final  $\bar{v}$  preceded by a short vowel, and in the adverbial participle when it introduces another verb go-

verned by the same agent, చ్చ (and according to some ట్టె) is substituted for the final letter. *Exam.* ఇచ్చెని or ఇచ్చేని, *he might have given*, ఇచ్చి, *giving*, తెచ్చెని or తెచ్చేని, *he might have brought it*, తెచ్చి, *bringing*, చచ్చెని and చచ్చేని, *he might have died*, చచ్చి, *dying*.

55. ట్ట is optionally substituted for the final of all roots which end in న్ after a short vowel. డ్ట is inserted after these roots before the auxiliary డ్టె, to continue. *Exam.* వచ్చుచురాడు, *he comes*. The moderns, however, more frequently use the common form as exhibited above to the root చెన్, *to do*. *Exam.* వచ్చుచురాడు, *he comes*.

56. ట్ట is optionally substituted for the final of roots ending in న్ after a short vowel, in the preter tense. In the third person the substitution is constant.

Q.

Example.

Singular.

10 వచ్చెను వచ్చితిని or వచ్చిని, I come.

వచ్చి నీవు వచ్చితివి or వచ్చివి, thou comest.

3. వాడు వచ్చెను, he comes.

Pinral.

1. మేము వచ్చితిమి or వచ్చిమి, we come.

2. మీరు వచ్చితిరి or వచ్చిరి, ye come.

3. వారు వచ్చిరి, they come.

57. ఛ is always substituted for the final of roots ending in శ్ after a short vowel, in the pluperfect tense, the subjunctive mode, the indeclinable participle, and the gerund. Exam. మీరు నిన్ను వచ్చియుంటిరి, ye had come, నీవు వచ్చిననాటికి నాడున్న వచ్చిని, if thou comest he also will come, వచ్చి కూర్చుండిరి, having come they sat down, వచ్చుటందుకు or వచ్చేటిమరకు, to come or for coming.

58. ఛ is substituted for the final of roots ending in శ్ after a short vowel when followed by the termination ఉట. Exam. వచ్చుట, a coming.

59.  $\overline{\text{రా}}$  is substituted for  $\text{వచ్చు}$ , *to come*, in the future tense, the optative mode, the subjunctive, and the negative. *Exam.*  $\overline{\text{రాగలడు}}$ , *he will come*,  $\overline{\text{రాడు}}$ , *he does not come*.

60.  $\overline{\text{రా}}$  is substituted for  $\text{వచ్చు}$ , *to come*, in the imperative mode, second person singular. The termination is suppressed and  $\text{అమ్మ}$ ,  $\text{అమ్మి}$ , or, according to the ancients,  $\text{అమ్మ}$ , is substituted for it. In the plural  $\text{అండ}$  or  $\text{అండి}$  are affixed. The final of  $\overline{\text{రా}}$  is suppressed. *Exam.*  $\overline{\text{రమ్మ}}$ ,  $\overline{\text{రమ్మి}}$  or  $\overline{\text{రమ్మ}}$ , *come*,  $\overline{\text{రండ}}$  or  $\overline{\text{రండి}}$ , *come ye*.

61. When an inferior is addressed, and a degree of contempt intended, the  $\overline{\text{రా}}$  is doubled in the singular, and in the plural the second  $\overline{\text{ర}}$  is also doubled. *Exam.*  $\overline{\text{రారా}}$ , *come*,  $\overline{\text{రారాఁ}}$ , *come ye*.

62. In the precativè form, and in one form of the subjunctive mode,  $\text{వచ్చు}$  is inserted after  $\overline{\text{రా}}$ , before the auxiliary  $\text{ఉండు}$ , *to remain*. This form is the same in all the persons whether singular or plural. *Exam.*  $\overline{\text{రావచ్చును}}$ , *may I, we; thou, ye, he, or they come*.

63. When the impropriety of coming is indicated the  $\bar{c}$  substituted for వచ్చే, *to come*, is doubled. *Exam.*  $\bar{c}\bar{c}$ దు, *he ought not to come.*

64. When  $\bar{c}$  is doubled, పో, *to go*, is inserted between the two syllables, in the negative, అక్ష is inserted after the first syllable before పో, *to go*. *Exam.*  $\bar{c}\bar{c}$ క్షపోదు, *not that it ought not to come.*

65. When a person is permitted to come into another's presence,  $\bar{c}$  is substituted for వచ్చే, *to come*; ని is affixed for the second person singular, and న is inserted before all the other affixes. న is also inserted before the terminations of the first person, and య before those of the third.

*Example.*

Singular.

1. రానిస్తాను, *I permit him to come.*

2. రాని, *let him come.*

3. రానిచ్చిని, *he permits him to come.*

Plural.

1. రానిస్తాము, *we permit him to come.*

2. రానియండి, *permit him to come.*

3. రాచిచ్చెరు, *they permit him to come.*

*Of Roots with a final డ.*

66. When ఉడ, *to exist*, is constructed with verbs with a radical డ final, ట is inserted after it, in the honorific form, and చ in the inferior, and the final becomes ం. *Exam.* తిందురాడు, *he eats*, తింటురాడు, *he eats*, also తిరాడు, *he eats*.

67. When the terminations of the imperfect tense are affixed to roots with a final డ, ట is substituted for their initial త. *Exam.* తింటిని, *I ate*, తింటివి, *thou didst eat*, తిన్న, *he ate*, తినిరి, *they ate*.

68. The imperfect tense formed by the auxiliary ఉడ is used in the last member of a sentence indicating the act to have been done when some other act specified in the first member took place. In this case the ఉ of ఉడ is optionally joined to the final of the root.

*Exam.* నెను వచ్చినప్పుడు నీవు తినుచుంటిని or తినుచుంటిని, *when I arrived, thou wast eating*; మనము పులిసినప్పుడు వాడు తినుచుండెను or తినుచుండెను, *when we*

went, he was eating ; వండిననాపికి తినకలము, when he has cooked, we will eat.

69. య is optionally prefixed to ఉ, when it follows the adverbial participle of verbs whose final radical is ఉ. *Exam.* తినియుంటివి or తినెఉంటివి, thou hadst eaten.

70. య is inserted after ఉ when it is the last radical, and య is substituted for it, in the future tense. The initial న of the terminations is also suppressed. *Exam.* తింబారు or తింటారు, ye or they will eat.

71. When కల, వలె or వచ్చు, follow a root with a final ఉ, the vowel అ is inserted after it. *Exam.* తినకలదు, he will eat.

72. The second future is often made by the auxiliary ఉ, in which case అ is inserted after the final radical. *Exam.* తిననునాడు, he will eat hereafter.

73. In the imperative mode, అ is inserted before వలెను after ఉ, when it is the last radical. *Exam.* తినవలెను, eat.

74. ఉ is affixed to roots with a final ు to make the second person singular, honorific, of the imperative; ఆరా, to make the second person singular, and ఆరాఁ, the second person plural inferior. *Exam.* నీవు తిను, *eat*; తినండి or తినండ, *eat ye*; నీవు తినరా, *eat thou*; మారు తినరాఁ, *eat ye*.

75. డు is inserted after roots with a final ు instead of the initial న of the terminations of the first and second persons, and in the third person ఉను is substituted for నాడు, in the latter member of a subjunctive sentence. *Exam.* వండితె తిందువు, *having cooked, thou mayest eat*; వండితె తినును or తిెదురు, *having cooked, he or they may eat*.

76. Some substitute న for the initial న of the terminations, and ని for the డు of నాడు. This form is also used when the verb is employed in an inferior sense. *Exam.* తినెవు, *thou mayest eat*; తినెరు, *they may eat*; తినెము, *we may eat*; తినెని and తినీని, *he may eat*.

77. When it is proposed that a number of persons

should join in an action, దాము is affixed in the first person plural. When a person proposes to do a thing, it is expressed by the first person singular future tense of verbs with  $\frac{1}{2}$  for the last radical. *Exam.*

తిందాము, *we will eat*, తిండాను, *I will eat*.

78. In an interrogatory sentence where several persons make the enquiry, దాము, and, according to some, దామా, are used as the terminations of the first person plural. According to the ancients, the ఆ of these terminations should be అ. *Exam.* మనము తిందాము or తిందామా, *shall we eat?*

79. కన, *to see, to bring forth a child*. *Exam.* నేను కంచునానను, *I see*; కను, *see thou*; కనకలను, *I will see*; కనుట, *a seeing*; రిజ్జను కంచున్నది, *she brings forth a child*.

80. When ఇంచు is affixed to కన, it means *to appear*. *Exam.* కనిపించుచున్నది, and కనపెత్తున్నది, *it appears*.

81. విను, *to hear*. *Exam.* నించునానను, *I hear*, విశకలను, *I shall hear*, విశ, *hear*.

82. When ఇంచు is affixed to this root, it means *to be heard or to be the object of hearing*, and is only used in the third person neuter. *Exam.* వినిపించు శబ్దం or వినిపిస్తున్నది, *it is heard.*

83. ఉక is inserted after వుక్, *to bear a burden*, when ఉక్ is used as an auxiliary. *Exam.* పునుకుం చున్నాడు, *he bears a burden.*

84. When కల, వల, &c. follow a root with a penultimate ఉ, that ఉ is changed to అ. *Exam.* కకలడు, *he will gripe or pinch*, ఇరకవలెను, *he may pinch.*

85. ఉక్ is used as an auxiliary to తొంక్, *to lie down*, in all the tenses. *Exam.* తొంకుచున్నాడు, *he lies down.*

86. ణ్ is optionally substituted for the final of roots ending in ణ, when followed by ఉక్. త్ is inserted after ణ్.

87. ఉచు is optionally inserted before ఉక్, after

roots with a final ష. *Exam.* కొలుజునాడెడు or కొలుచుచునాడెడు, *he weighs, he serves.*

88. అవ is substituted for the final డ of a verbal root when followed by కల, to make the future tense. *Exam.* కొలవకలడు, *he will weigh or serve.*

89. కలుష, *to come into contact, to unite, to cohabit,* is conjugated like other verbs with a final డ but has only one form, the insertion of డ not being admitted. *Exam.* కలుజునాడెడు, *he unites with.*

90. When this verb is used to signify *coition*, an impersonal verb is formed by affixing అయిక instead of the terminations of the future tense. *Exam.* కలయిక, *coition is performed.*

91. When కరుష, *to bite*, is followed by the causal increment ఇంచు, the syllable అప, or ఇప, is substituted for the final డ, of this root. *Exam.* కరిపించునాడెడు, or కరిపించునాడెడు, *he bites.*

92. When the second radical of verbal roots with a final డ, is preceded by a long vowel, the penultimate

imate ఉ is optionally suppressed, unless when న్ is substituted for the final. *Exam.* ఆరుచుచునాడెడు, ఆరుచునాడెడు, or ఆరుజునాడెడు, *he shouts.*

93. ఉచు is inserted after roots with a final ట when followed by ఉక్కి. *Exam.* పెట్టుచునాడెను, *I place;* పెట్టకలడు, *he will place.*

94. చు is substituted for the final of చూడ్కి, to see, when it is followed by ఉక్కి.

95. న్ is optionally substituted for the final of చూడ, to see, in the present and past tenses. త్రి is inserted after this న్ before ఉక్కి. *Exam.* చూచుచునాడెను, and చూచునాడెను, *I see,* చూచుంటిని, and చూచిని, *I saw,* చూడకలడు, *he will see,* చూడు, *see thou.*

96. చు is substituted for the final of కూచుండకి, to sit, before ఉక్కి. *Exam.* కూచుంచునాడెడు, *I sit,* కూచుండకలడు, *he will sit.*

97. When పండ్కి means to lie down, ఉకు is inserted after it before the auxiliary ఉక్కి. *Exam.* పండుకుంచునాడెడు, *he lies down.*

98. ఉచ్చ is inserted after roots with a final ప.  
*Exam.* చెప్తుచున్నాడు, *he speaks.*

ఁ, *to be, to exist.*

99. చు is inserted after this root when followed by the auxiliary ఉచ్చ in the present tense. *Exam.* ఁ చున్నాడు, *he is.*

100. కా is substituted for ఁ, *to be*, when it is compounded with any verb mentioned in rule 21, page 116. *Exam.* కాగలడు, *he will be*; కావచ్చును, *he may be*.

101. When ఉచ్చ is used as an auxiliary to the substituted root కా, the syllable ను must be inserted before it. *Exam.* కానున్నాడు, *he will be*, కావలెను, *he must be.*

102. ఇ is substituted for ఁ in the preter tense, the adverbial participle, and the subjunctive mode. *Exam.* ఇన్నాడు, *he was*, ఇతిని, *I was*, ఇడన్నాడు, *he has been*, ఇ, *being.*

103. అయ is optionally substituted for డె, in the past tenses. *Exam.* అయెను, *he was.*

104. య is inserted in the subjunctive mode, before those terminations which have an initial ఇ or ఎ. *Exam.* ఐయెను, *I may be* ; ఐయెవు, *thou mayest be* ; ఐయెని or ఐయీని, *he may be* ; పాకము ఐ ఘడియ అయెను, *dinner was ready an hour ago* ; సువర్షి ఐ సరాటికి సుభిక్షము ఐయీని, *as we have had a good rain there will be plenty (of corn).*

105. This verb is used to express the conceding, or agreeing to a thing. *Exam.* డె, డెను, *yes, it is.*

106. The verb చాల, *it is enough*, is regular. *Exam.* చాలరాదు, *it is enough* ; చాలను, *it is not enough.*

107. కల, *to be*, is only used in the third person, and ఉన్న, *to continue*, is used instead of it in the first and second. In the negative తె is substituted in all the persons.

*Example.*

## Singular.

1. నను ఉన్నాను, *I am.*
2. నీవు ఉన్నావు, *thou art.*
3. వాడు కలడు, *he is.*

## Plural.

1. మను ఉన్నాము, *we are.*
2. మీరు ఉన్నారు, *ye are.*
3. వారు కలరు, *they are.*

108. When ఉన్న, *to continue*, is used as an auxiliary to form the future tense, ఉన్న is inserted before the terminations. *Exam.* చెయ్యినానాను, *I will do it*; చెయ్యినావు, *thou wilt do it.*

109. వలె, *to be requisite*, is only used as an auxiliary to other verbs to form the subjunctive mode expressed in English by *must* or *ought*. The regular terminations are not affixed to this root, but instead of them ను is affixed in all persons, genders, and tenses. The observations page 116, rule 21, must

be attended to before వలె. Exam. నీవు వావలెను, *he, she, we, thou, they, &c. must come.*

*Of the Passive Voice.*

110. The passive voice is made by conjugating the verb పడ, *to fall*, with the verb.

111. The auxiliary verb ఉన్న, *to exist*, is conjugated with పడ, *to fall*, when it is employed to make the passive voice.

112. The syllable ఉచ్చి is inserted before the auxiliary verb ఉన్న, *to exist*, when it follows పడ, *to fall*. Rule 21, page 116, must be observed here.

113. In the passive voice the pronoun వాడు *he*, and యి, (the substitute of అది, *she*, or *it*,) are affixed to the verb ఉన్న, *to be*.

114. When వాడు, *he*, or యి, *she*, or *it*, are affixed to the verb ఉన్న, to make the present tense of the passive verb, అ is inserted before them.

*Example.*

చేస్తే, to do, to make.

## INDICATIVE MODE.

*Present Tense.**Singular.*

1. చేయ్యేపడు చున్నాను, *I am made.*
2. చేయ్యేపడు చున్నావు, *thou art made.*
3. చేయ్యేపడు చున్నవాడు, *he is made.*
- Neut. 3. చేయ్యేపడు చున్నది, *it is done.*

*Plural.*

1. చేయ్యేపడు చున్నాము, *we are made.*
2. చేయ్యేపడు చున్నారు, *ye are made.*
3. చేయ్యేపడు చున్నవారు, *they are made.*
- Neut. 3. చేయ్యేపడు చున్నది, *they are done.*

N. B. వాడు and ది, are by some used after చేస్తే, in the same manner. *Exam.* చేస్తేచున్నవాడు, *he is made;*  
చేస్తేచున్నది, *she, or it is made.*

115. ఇ is inserted after పడి, *to fall*, when followed by తిను, తిరి, తిను and తిరి, to make the imperfect tense of the passive voice.

Singular.

1. చెయ్యిపడితిని, *I was made.*
2. చెయ్యిపడితివి, *thou wert made.*
3. చెయ్యిపడినను, *he was made.*

Plural.

1. చెయ్యిపడితిను, *we were made.*
2. చెయ్యిపడితిరి, *ye were made.*
3. చెయ్యిపడిరి, *they were made.*

116. ఇ is inserted after పడి, *to fall*, when వాడు or ది; are affixed to make the third person of the preter tense of the passive voice. *Exam.* చెయ్యిపడిన వాడు, *he was made*; చెయ్యిపడినది, *she or it was made.*

117. Some insert చ after పడి, *to fall*, and do not insert ఇ, and some affix వాడు and ది immediately after చెన్. In this case ఎ is inserted in the imperfect

tense, and ఇ in the perfect. Exam: చెయ్యిపడకవాడు, *he was made*; చెయ్యిపడకది, *she or it was made*; చెనెవాడు, *he was made*; చెనెది, *she or it was made*; చెనినవాడు, *he has been made*; చెనినది, *she or it has been made*.

### Future Tense.

118. అ is affixed to పడ, *to fall*, when కల follows it as an auxiliary.

#### Singular.

1. చెయ్యిపడకలను, *I shall or will be made.*
  2. చెయ్యిపడకలవు, *thou shalt or wilt be made.*
  3. చెయ్యిపడకలడు, *he shall or will be made.*
- Fem. & Neut. చెయ్యిపడకలదు, *she or it will be made.*

#### Plural.

1. చెయ్యిపడకలము, *we shall be made.*
  2. చెయ్యిపడకలరు, *ye shall be made.*
  3. చెయ్యిపడకలరు, *they shall be made.*
- Fem. & Neut. చెయ్యిపడకలవు, *they shall be made.*

119. ఎ is inserted after పడ, to fall, when వాడు, or ది are affixed to make the third person future of the passive voice. *Exam.* చెయ్యిపడెవాడు, he will be made; చెయ్యిపడెది, she or it will be made.

120. డే is, by some grammarians, inserted after పడ, to fall, and by some పడ is suppressed, and వాడు, and ది are affixed to కల, to make the future passive. *Exam.* చెయ్యపజ్జకలవాడు, he will be made; చెయ్యకలవాడు, she or it will be made; చెయ్యపజ్జకలది, he will be made; చెయ్యకలది, she or it will be made.

121. కా is substituted for డే, to be, in the passive voice. *Exam.* కాబడెను, he was produced.

122. రా is substituted for వచ్చ, to come, in the passive voice. రావడుచున్నది, it is come.

123. మ is inserted after roots with a final డ when the auxiliary ఉన్న follows them. The final డ is changed to ం.

*Example.*

అన్నమును తినెదను, *to eat.*

*Singular.*

1. తినబడుచున్నాను, *I am eaten.*

2. తినబడుచున్నావు, *thou art eaten.*

3. తినబడుచున్నాడు, *he is eaten.*

Neut. తినబడుచున్నది, *it is eaten.*

*Plural.*

1. తినబడుచున్నాము, *we are eaten.*

2. తినబడుచున్నారు, *ye are eaten.*

3. తినబడుచున్నారు, *they are eaten.*

Neut. తినబడుచున్నవి, *those are eaten.*

Thus also తినబడుచున్నది, *it is spoken*; కనబడుచున్నది, *it is seen*; వినిపడుచున్నది, *it is heard*.

124. అవ is substituted for the final ఉచ్చే, of a root, when followed by పడె, *to fall*, to make the passive voice. *Exam.* కొలిపిపడుచున్నది, *it is weighed*.

*Of the Verbal Noun.*

125. and అడము are affixed to verbal roots to make the verbal noun. *Exam.* చెనుట, *a doing.*

126. The observation (Rule 21) must be observed when అడము is affixed to verbal roots which have a final డ. *Exam.* చెయ్యడము, *a doing.*

127. పడ to *fall*, is frequently used as an auxiliary to form the verbal noun with a passive signification. *Exam.* చెయ్యిపడుట and చెయ్యిపడడము, *a being done.*

128. The డ of డు is suppressed after డె, *to be*. *Exam.* డెట, *a being.*

129. కా is substituted for డె, and వ inserted before the termination అడము. *Exam.* కావడము, *a being*, కాదు, *a not being.*

130. రా is substituted for వసి, *to come*, when అడము is affixed to form the verbal noun. వ is inserted before this termination. *Exam.* రావడము, *a coming.*

131. The substitution of త for వచ్చే, *to come*, also takes place when అక is affixed to form the verbal noun. *Exam.* వాక, *a coming*.

Thus also తినట, *the act of eating*, and తినుపడుట, *a being eaten*, అనుట, *a speaking*, కనుట, *a seeing*, వినట, *a hearing*, పెట్టుట, *a placing*, కొలచట, *a weighing*.

132. When కొలుచు is used in the sense of *serving* or *attending on another*, శ్ర is optionally substituted for its final, and the termination suppressed, to form the verbal noun. *Exam.* కొలశ్ర or కొలవడము, *a serving*.

133. డేత్ర is optionally affixed to many of the verbal roots with a final డేచు, to make the verbal noun. This affix must occupy the place of the final డేచు. *Exam.* కొరుత్ర, *a biting*. N. B. Those roots which make the verbal noun optionally in డేత్ర are marked with an obelisk in the foregoing list of roots.

134. ఆ is optionally substituted for the penulti-

made of తరుచు, *to churn, to agitate*, and of several other roots which end in ఉచ్చి. *Exam.* తరుచు, తరుచు, *a churning.*

135. అ is optionally inserted before అడము in the place of the final ఉచ్చి of తరుచు, *to churn*, and of several other roots. When అ is not inserted, అ is substituted for the penultimate ఉచ్చి. *Exam.* తరుచడము or తరుచడము, *a churning.*

136. The first ఉ of ఉచ్చి is optionally suppressed in forming the verbal noun of roots with a final ఉచ్చి which have a long vowel preceding the second radical. *Exam.* అరుచ్చి and అరుచ్చి, *a shouting.*

137. The final ఉచ్చి of తరుచు, *to move slowly, or by stealth*, is suppressed when ఉచ్చి is affixed, except in the causal form. *Exam.* తరుచు or తరుచడము, *a moving slowly*; తరుచుచు or తరుచుచడము, *the causing of one to move slowly or by stealth.*

138. The verbal noun of శుచు, *to cleanse or winnow corn*, is optionally made by affixing ఁచ్చి instead of ఉచ్చి.

the last syllable of the root. *Exam.* నూపిడి, నూరు  
ఁడి, నూరుచుట, నూరచుట, నూరవడము, నూగుచ  
డము, నూచడము, నూచుడము, నూపు or నూరుపు, a  
winnowing.

139. అవ is constantly inserted before అడము, to  
make the verbal noun of వురు<sup>3</sup>, to rain, and లేచే, to  
rise up. *Exam.* వురవడము, a raining; లేవడము, to  
rise up.

140. పో, to go, is used as an auxiliary to form  
negative verbal nouns పే is inserted after పో. *Exam.*  
రాకపోవడము, రాకపోవుట, a not coming.

#### Of the Causal Verb.

141. ఇంచు is inserted after the root to make the  
causal verb.

142. య is substituted for the final <sup>3</sup> of a root  
when ఇంచు, is affixed.

143. When the auxiliary verb ఉక్<sup>3</sup> follows ఇంచు,  
చే, must be inserted before it. *Exam.* చేయించు  
రాదు, he causes it to be done.

*Present Tense.**Singular.*

1. నేను చేయించుచున్నాను, *I cause to do.*
2. నీవు చేయించుచున్నావు, *thou causest to do.*
3. వాడు చేయించుచున్నాడు, *he causeth to do.*

*Plural.*

1. మేము చేయించుచున్నాము, *we cause to do.*
2. మీరు చేయించుచున్నారెరు, *ye cause to do.*
3. వారు చేయించుచున్నారెరు, *they cause to do.*

144. చే is optionally substituted for the చు of ఇంచు. చే is inserted after it when followed by the auxiliary ఉన్న, to be. *Exam. చేయింజున్నాడు, he causes.*

*Singular.*

1. నేను చేయింజున్నాను, *I cause to do.*
2. నీవు చేయింజున్నావు, *thou causest to do.*
3. వాడు చేయింజున్నాడు, *he causeth to do.*

*Plural.*

1. మేము చేయింజున్నాము, *we cause to do.*
2. మీరు చేయింజున్నారెరు, *ye cause to do.*
3. వారు చేయింజున్నారెరు, *they cause to do.*

*Imperfect Definite.**Singular.*

1. నేను చెయించుచుంటిని or చెయింజుంటిని, *I was causing to do.*
2. నీవు చెయించుచుంటివి or చెయింజుంటివి, *thou wast causing to do.*
3. వాడు చెయించెను, *he was causing to do.*

*Plural.*

1. మేము చెయించుచుంటిమి or చెయింజుంటిమి, *we were causing to do.*
2. మీరు చెయించుచుంటిరి or చెయింజుంటిరి, *ye were causing to do.*
3. వారు చెయించిరి, *they were causing to do.*

*Imperfect Tense.**Singular.*

1. నేను చెయించితిని, *I caused to do.*
2. నీవు చెయించితివి, *thou causedst to do.*
3. వాడు చెయించెను, *he caused to do.*

*Plural.*

1. మేము చెయించితిమి, *we caused to do.*
2. మీరు చెయించితిరి, *ye caused to do.*
3. వారు చెయించిరి, *they caused to do.*

145. <sup>యె</sup>is optionally substituted for the చు of ఇంచు, when followed by తే.

## Singular.

1. నెను చెయింపిని, *I caused to do.*
2. నీవు చెయింపివి, *thou causedst to do.*
3. వాడు చెయింపెను, *he caused to do.*

## Plural.

1. మెము చెయింపిమి, *we caused to do.*
2. మీరు చెయింపిరి, *ye caused to do.*
3. వారు చెయించిరి, *they caused to do.*

## Perfect Tense.

## Singular.

1. నెను చెయించిడనానెను, *I have caused to do.*
2. నీవు చెయించిడనావు, *thou hast caused to do.*
3. వాడు చెయించిడనాడు, *he hath caused to do.*

## Plural.

1. మెము చెయించిడనామెము, *we have caused to do.*
2. మీరు చెయించిడనారెరు, *ye have caused to do.*
3. వారు చెయించిడనారెరు, *they have caused to do.*

*Pluperfect Tense.**Singular.*

1. నేను చేయించిఉంటేని, *I had caused to do.*
2. నీవు చేయించిఉంటేవి, *thou hadst caused to do.*
3. వాడు చేయించిఉండెను, *he had caused to do.*

*Plural.*

1. మేము చేయించిఉంటేమి, *we had caused to do.*
2. మీరు చేయించిఉంటేరి, *ye had caused to do.*
3. వారు చేయించిఉండిరి, *they had caused to do.*

*Future Tense.*

146. అ is substituted for the ఉ of ఇంచు when the auxiliary కల follows it.

*Singular.*

1. నేను చేయించకలను, *I shall cause to do.*
2. నీవు చేయించకలవు, *thou wilt cause to do.*
3. వాడు చేయించకలడు, *he will cause to do.*

*Plural.*

1. మేము చేయించకలము, *we will cause to do.*
2. మీరు చేయించకలరు, *ye will cause to do.*
3. వారు చేయించకలరు, *they will cause to do.*

## IMPERATIVE MODE.

147. The termination of the second person singular is suppressed in the imperative mode.

Singular.

Plural.

2. నీవు చెయించు, *do it.* మీరు చెయించండి, *do it.*

148. చె<sup>ణ</sup>, *to do*, is used as an auxiliary to form the causal of బె, *to be*. Exam. కాచెజ్జరానెడు, *he is caused to be.*

149. In the causal of roots with a final ి, ఇ is inserted before ఇంచు. ణ is optionally substituted for the చు of ఇంచు. Exam. తినిపించుచురానెను or తినిపజ్జరానెను, *I feed, or cause to eat.* Future tense, తినిపించుకలను, *I will cause to eat.* Past tense, తినిపిత్తిని, *I caused to eat.* అనిపించుచురానెను or అనిపిజ్జరానెను, *I cause to speak.*

150. చూప is substituted for క్ష, *to see*, in the causal. Exam. చూపించుచురానెను or చూపిజ్జరానెను, *I cause to see, I shew.*

151. When శ్రీంచు is affixed to విశ్, *to hear*, it means *to be heard* or *to be the object of hearing*, and is only used in the third person neuter. The causal is made in the same manner, but has all the persons. *Exam.* వినిపించుచున్నది or వినిపిస్తున్నది, *it is heard*. Causal, వినిపించుచున్నాను or వినిపిస్తున్నాను, *I cause to hear*.

152. ఓ is substituted for the final of చూడ్, *to see*, before the శ్రీంచు of the causal. చు is inserted before డ్. *Exam.* చూపించుచున్నాను or చూపిస్తున్నాను, *I shew*.

153. In the causal form పెట్టె, *to place*, is compounded with కూచుండ, *to sit*. అ is inserted before డ్. *Exam.* కూచుండ పెట్టెచున్నాను, *I cause to sit*.

154. ఇసి is substituted for the final ఉచి of a verbal root, before the causal increment శ్రీంచు. స is optionally substituted for the చు of శ్రీంచు, and ట్ inserted after it. *Exam.* కొలిపించుచున్నాను or కొలిపిస్తున్నాను, *he causes to weigh, or to serve*.

155. When తారుచు, *to move slowly or by stealth*, is not causal, neither ఉచు nor స are inserted, but in

the causal form they are both inserted, and the characteristic ఇంచు is suppressed. *Exam.* తారుచురాడు, *he moves slowly*; తారుచుచురాడు and తారుజురాడు, *he causes him to walk slowly.*

156. ఉన్న is affixed to కార్, *to ooze or leak*, in the causal, before the auxiliary ఉన్న, *to be*. త్త is also inserted after ఉన్న. *Exam.* కారుజురాడు, *he pours it out.*

157. A second causal, or a doubly causal verb, is formed to కార్, *to ooze out or leak*, by affixing ఇప్ప to the root before the auxiliary ఉన్న. *Exam.* కారిప్పజురాడు, *he causes him to pour it out.*

158. ఇసు is added to దూర్, *to blaspheme God, to enter a place with the body shrunk or contracted, to make the causal*. When this root has the meaning of *creeping or squeezing into a place*, some change it to తారు in the causal. *Exam.* దూరిజురాడు or తారుచురాడు, *he makes him squeeze himself in.*

159. ఇ is substituted for the penultimate ఉ of a verbal root in the past tense, and when the causal

increment ఇండు is affixed. *Exam.* ఇరికించుచురాడు, *he makes him gripe it.*

160. The final ఛ of those roots marked \* in the foregoing list, is changed to ప in the causal. *Exam.*

కాపించుచురాడు, *he heats.*

### *Of the Negative Verb.*

161. When the verb is negative, the precept, Rule 21, page 116, must be observed, and the ఱ of the terminations suppressed. The same form is used in all the tenses. The feminine and neuter singular end in దు.

#### *Example.*

##### *Singular.*

1. నేను చేయ్యను, *I will not do it.*
2. నీవు చేయ్యవు, *thou wilt not do it.*
3. వాడు చేయ్యడు, *he will not do it.*

Fem. Neut. చేయ్యదు, *she or it will not do it.*

##### *Plural.*

1. మేము చేయ్యము, *we will not do it.*
2. మీరు చేయ్యరు, *ye will not do it.*
3. వారు చేయ్యరు, *they will not do it.*

162. రా is substituted for వచ్చు, to come, and కా for యి, to be, in a negative sense.

### Example.

#### Singular.

1. నెను రాను, *I will not come.*
2. నీవు రావు, *thou wilt not come.*
3. వాడు రాడు, *he will not come.*

Fem. Neut. రాదు, *she, or it will not come.*

#### Plural.

1. మెము రాము, *we will not come.*
2. మీరు రాదు, *ye will not come.*
3. వారు రాదు, *they will not come.*

#### Singular.

1. నెను కాను, *I am not.*
2. నీవు కావు, *thou art not.*
3. వాడు కాడు, *he is not.*

Fem. Neut. కాదు, *she, or it is not.*

#### Plural.

1. మెము కాము, *we are not.*
2. మీరు కారు, *ye are not.*
3. వారు కారు, *they are not.*

163. When the  $\text{ఱ}$  of the terminations of the present tense are suppressed after పడ, *to fall*, the auxiliary of the passive voice, the verb is negative. In this case ఆ is affixed to పడ.

## Singular.

1. చెయ్యిపడను, *I am not made.*
  2. చెయ్యిపడవు, *thou art not made.*
  3. చెయ్యిపడడు, *he is not made.*
- Neut. చెయ్యిపడదు, *she or it is not made.*

## Plural.

1. చెయ్యిపడము, *we are not made.*
  2. చెయ్యిపడరు, *ye are not made.*
  3. చెయ్యిపడరు, *they are not made.*
- Fem. and Neut. చెయ్యిపడవు, *they are not made.*

164. తె is substituted for కల, *to be*, when it is used negatively either in its proper sense, or as an auxiliary to form the potential mode. The  $\text{ఱ}$  of the terminations is suppressed.

*Example.**Singular.*

1. నేను చెయ్యలేను, *I cannot do.*
2. నివు చెయ్యలేవు, *thou canst not do.*
3. వాడు చెయ్యలేడు, *he cannot do.*

Fem. ఆడది చెయ్యలేదు, *she cannot do.*

*Plural.*

1. మేము చెయ్యలేము, *we cannot do.*
2. మీరు చెయ్యలేరు, *ye cannot do.*
3. వారు చెయ్యలేరు, *they cannot do.*

*Singular.*

1. నేను లేను, *I am not.*
2. నివు లేవు, *thou art not.*
3. వాడు లేడు, *he is not.*

Fem. ఆడది లేదు, *she is not.*

*Plural.*

1. మేము లేము, *we are not.*
2. మీరు లేరు, *ye are not.*
3. వారు లేరు, *they are not.*

*Of the connecting or indeclinable Participle.*

1. ఇ is affixed to verbal roots to form the indeclinable participle, which is either present or past as suits the sentence. *Exam.* పాకము చేసి భోజనము చేస్తానని, *having cooked he eats.*

2. When the action is performed for the agent, కుని is affixed to make the indeclinable participle, and డ is optionally inserted after the root. *Exam.* పాకము చేస్తుని or చేసుకుని భోజనము చేస్తాడు, *he having cooked will eat; చేయించుకుని, having caused it to be done.*

3. When the participle is negative, it is formed by affixing అక to the verbal root when modified by Rule 21, page 116. *Exam.* చేయ్యక రాడు, *not having done, he will not come; చేయించక రాడు, not having caused it to be done, he will not come.*

4. Some use అకను instead of అక. *Exam.* చేయ్యకను రాడు, *not having done, he will not come.*

5. When the act signified by the verb is finished

before that denoted by the participle, the participle is made by అక. *Exam.* భోజనము చేయక మందు పాకము చేసినాడు, *he cooked before eating*; భోజనము చేయించక మందు సాగనము చేయించినాడు, *he made him bathe before feeding him.*

### Of the Gerund.

6. అందుకు, డ నకు, and కొరకు are affixed to verbal roots to form gerunds.

7. టి is prefixed to అందుకు and కొరకు; when they follow a verbal root, ఎ is affixed to the root. The ఇ of టి is suppressed before a vowel. *Exam.* చేసెటందుకు or చేసెటికొరకు, *for doing, or to do.* చేయించెటందుకు or చేయించెటికొరకు, *for the purpose of causing (him) to do.*

8. The precept Rule 21, page 116, must be observed when డ నకు is affixed. *Exam.* చేయడ నకు, *for the purpose of doing, or to do*; చేయించడ నకు, *for the purpose of causing him to do.*

9. Sometimes అను is affixed in the same manner as డానకు, to form the gerund. *Exam.* పాకము చేయనను సిద్ధమైనాడు, *he is prepared to cook.*

10. When the necessity of the action is implied, the future participle passive, or the adjective answering to the English ones ending in -able or -ible is formed by affixing అను to the root when modified by Rule 21, page 116. *Ex.* చేయవలెను, *necessary to be done*; చేయించునను, *necessary to be caused to be done.*

11. When the gerund ends with డానకు, the ఠా substituted for వచ్చె, to come, is followed by ర. *Exam.* ఠారడానకు, *to come, or for coming.*

12. When the negative is formed by అక్క, the substitution of ఠా for వచ్చె takes place. *Exam.* ఠాక, *not having come.*

*The manner of Compounding other verbs with the Gerund.*

13. When పో, *to go*, follows the gerund, the ను of the gerund is suppressed. When ఉన is used as the auxiliary of పో, *to go*, చే is inserted before it. *Exam.* పాకము చెయ్యిపోచునాడెడు, *he will go to cook* ; చెయించిపోచునాడెడు, *he will go to cause (it) to be done* ; చెయ్యిపోగలడు, *he will go to do it* ; చెయ్యిపోను, *I will not go to do it* ; చెయ్యిపోము, *we will not go to do it.*

14. వచ్చి, *to come*, is compounded with other verbs, or rather with their gerunds, and gives them the sense of the subjunctive expressed by *may* in English, also that of *worthiness* or *fitness*, of *eminence* in, or an *eminent degree* of the act, or that of *ascertained unfitness*.

15. When వచ్చి, *to come*, is an auxiliary in either of the above senses, ఛ్చెను is substituted for its final, and the three persons have the same form. *Exam.* చెయ్యివచ్చెను, *he may or will do it, he is worthy to do it, or he can do it well.*

16. When వచ్చే is an auxiliary conveying the sense of *ascertained unsfitness*, ఆ is substituted for the final ఉ of వచ్చును. *Exam.* చెయ్యవచ్చునా, *he is certainly unfit to do it.*

17. When వచ్చే is compounded with another verb in its own proper sense of coming, the form is regular.

*Example.*

*Singular.*

1. నేను చెయ్యవచ్చునాను, *I come to do.*
  2. నీవు చెయ్యవచ్చునావు, *thou comest to do.*
  3. వాడు చెయ్యవచ్చునాడు, *he comes to do.*
- Negative. నేను చెయ్యరాను, *I do not come to do it.*

*Plural.*

1. మేము చెయ్యవచ్చునాము, *we come to do.*
2. మీరు చెయ్యవచ్చునార, *ye come to do.*
3. వాడు చెయ్యవచ్చునాడు, *they come to do.*

18. శక్, *to be able*, is constructed with a verb to form the potential participle. *Exam.* చెయ్యశక్యము, *able to do.*

19. య, *to be*, is often constructed with the verb in the above senses. ను is affixed to య. The termi-

nation is the same in all the persons. *Exam.*

చెయ్యవలె కళిమోను, (this) may be done. Negatively.

చెయ్యవలె కళిమ కడు, this may not be done.

20. తగ్గ, to be capable, fit, or worthy, and చాలు, to be enough, are often compounded with other roots.

ఉడు is inserted after these roots, and the న of the terminations suppressed. *Exam.* చెయ్యతగ్గుడును,

I am fit to do it. చెయ్యతగ్గువు, thou art fit to do it.

21. ను is substituted for the final డ of the termination of the third person singular. ఉ is inserted before it. *Exam.* చెయ్యతగును, he is fit to do it;

చెయ్యచాలుడును, I am fit to do it. చెయ్యచాలును,

he is fit to do it. Negatively. చెయ్యచాతగ్గుడు,

చెయ్యచాలడు, he is not fit to do it.

22. ఉను is affixed to తగ్గ and చాలు, in the subjunctive feminine singular. *Exam.* ఆడది చెయ్యతగును; she may be fit to do it.

23. The indeclinable particle చాలు, enough, no more, may have ను optionally affixed to it. *Exam.*

అన్నంచాలు or అన్నంచాలును, *rice enough*, or no more rice.

24. కూడ, *to come in contact, to reconcile*, when used as an auxiliary, is the same in all persons of the subjunctive mode, and expresses the sense of being fit or worthy.

25. ఉను is affixed to కూడ when it is compounded with another verb, in the above sense. *Exam.* చెయ్యకూడును, *he is worthy or fit to do it.* చెయ్యకూడదు, *he is not fit to do it.*

26. కల, *to be*, when an auxiliary, makes the verb to be in the future tense. See page 115, Rule 19. It also makes the potential mode, and is only used in the third person.

*Exam.* చెయ్యకలడు, *he is able to do it.*

Singular.

1. నను చెయ్యకలుదును, *I can do.*

2. నీవు చెయ్యకలుదువు, *thou canst do.*

3. వాడు చెయ్యకలును, *he can do.*

Plural.

1. మెము చెయ్యకలుదుము, *we can do.*

2. మారు చెయ్యకలుదురు, *ye can do.*

3. వారు చెయ్యకలుదురు, *they can do.*

## Of Sundhi;

Or the Permutation of Letters in the junction of one word with another.

1. A short vowel when it ends a word is usually suppressed if followed by a vowel. *Exam.* చిన్న, young, and అత్త, an aunt, when joined, are written చిన్నత్త. పాద, older, and అత్త, an aunt, are written పాదత్త.

2. When the final vowel of the first word is not suppressed, య is inserted after it. *Exam.* మన, a father, and అత్త, an aunt, are written మనయత్త or మనత్త.

3. ఎడు is affixed to the names of the following measures of capacity, viz. గిడ్డ, అరళాల, ళాల, తవ్వ, మాన, అడ్డ, కుంచ, తూము, and పట్టి, to express the quantity of corn, or any other substance, which they contain; in this case the junction is made by suppressing the final vowel of the name of the mea-

sure. *Exam.* గిడ్డెడు, అవసాలెడు, సాలెడు, తపెవి  
డు, మారెడు, అడ్డెడు, ముంచెడు, తూమెడు, పుట్టెడు.

4. A long vowel ending a word is not suppressed when followed by another word beginning with a vowel; but య is inserted after it. *Exam.* నా, *my*, and అమ్మ, *a mother*, when joined, are written నాయమ్మ. నా, *my*, and అక్క, *an elder sister*, నాయక్క.

The following are promiscuous examples.

దారి, *a road*, and ఇచ్చి, *giving*, దారిచ్చి.

తెచ్చి, *bringing*, and ఇచ్చి, *giving*, తెచ్చిచ్చి or తెచ్చి  
యిచ్చి.

తెచ్చి, *bringing*, and ఉంటివి, *thou wast*, తెచ్చియుంటివి.

ఇచ్చి, *giving*, and ఉంటివి, *thou wast*, ఇచ్చియుంటివి.

నీ, *thy*, and అయ్య, *a father*, నీయయ్య.

మీ, *your's*, and అన్న, *an elder brother*, మీయన్న

ఇంపు, *a wish*, and అగు, *may it be*, ఇంపుగు.

సొంపు, *beauty*, and అగు, *may it be*, సొంపుగు.

ఇంపు, *a wish*, and ఇచ్చి, *giving*, ఇంపిచ్చి.

సొంపు, *beauty*, and ఇచ్చి, *giving*, సొంపిచ్చి.

ఇంపు, *a wish*, and ఉండి, *being*, ఇంపుండి.

సొంపు, *beauty*, and ఉండి, *being*, సొంపుండి.

|                                                      |            |
|------------------------------------------------------|------------|
| ఇంపు, <i>a wish</i> , and ఎక్కి, <i>mounted on</i> , | ఇంపుక్కి.  |
| ఊంపు, <i>beauty</i> , and ఎక్కి, <i>mounted on</i> , | ఊంపుంక్కి. |
| ఇంపు, <i>a wish</i> , and ఒ,                         | ఇంపు.      |
| ఊంపు, <i>beauty</i> , and ఒ,                         | ఊంపు.      |
| ఇంపు, <i>a wish</i> , and ఐ, <i>being</i> ,          | ఇంపు.      |
| ఊంపు, <i>beauty</i> , and ఐ, <i>being</i> ,          | ఊంపు.      |
| ఇంపు, <i>a wish</i> , and డే, <i>it is</i> ,         | ఇంపు.      |
| ఊంపు, <i>beauty</i> , and డే, <i>it is</i> ,         | ఊంపు.      |

5. When ప follows a word ending with ప they coalesce, notwithstanding an intervening vowel. *Ex.* ఇంపు, *a wish*, and పొంది, *obtaining*, when joined, are written ఇంపుంది.

6. When డే, *also*, and, follows a word, it is united with the final vowel. *Exam.* నాడు, *he*, డే, *also*, ఇక్కడ, *here*, లేదు, *is not*, when joined, are written నాడూ యిక్కడ లేదు.

7. A short ఎ and ఒ are not suppressed when followed by a vowel. *Exam.* ఎక్కి, *a root*, and ఎక్కి, *having ascended*, are written ఎక్కియెక్కి; యెక్కి, *a throne*, ఎక్కి, *having ascended*, are written యెక్కియెక్కి.

యంకొ, *whensoever*, and ఎమో, *these*, are written  
యంకొ యమో.

8. When ఎ, *even*, used for emphasis, is placed after  
a word, it is united thereto by the above rules. *Exam.*  
ఇప్పుడు, *now*, ఎ, *even*, and ఇచ్చిరి, *they gave*, are writ-  
ten ఇప్పుడె యిచ్చిరి.

9. య is inserted after ఐ. *Exam.* ఇంపు, *desir-*  
*ed*, ఐ, *being*, and ఉండిరి, *they dwell*, are written ఇం-  
ప్టయండిరి.

10. In composition నా is substituted for నాయొక్క,  
*my*, మా, for మాయొక్క, *ours*, నీ, for నీయొక్క, *thy*, మీ,  
for మీయొక్క, *your's*, ఆ, for వాడు, *he*, యి, for  
ఏడు, *this man or thing*, ఎ, for యవడు, *who, who?* ఓ,  
for యవడు, *who?* and ఔ, for యవడు, *what?* when  
used contemptuously, or to indicate interrogation.  
These are placed before the words with which they  
are compounded, and joined to them by the above  
rules.

## Examples.

నా, my, and అమ్మ, a mother, are written నాయమ్మ.

మా, our, and అప్ప, a father, మాయప్ప.

నీ, thy, and అయ్య, a father, నీయయ్య.

మీ, your's, and అన్న, a brother, మీయన్న.

ఆ, that, and అమ్మ, a mother, ఆయమ్మ.

ఈ, this, and అన్న, a brother, ఈయన్న.

ఏ, which, and అయ్య, a father, ఏయయ్య.

ఓ, what? and అమ్మ, a mother, ఓయమ్మ.

ఛే, what? and ఇక్కడవచ్చరావు, thou art come hi-

ther. ఛేఇక్కడవచ్చరావు, What, art thou come?

ఛే, what? and ఎమో, ఛేఎమో, what?

ఛే, what? and ఇచ్చిందాలెడో, ఛేయిచ్చిందాలెడో, What,

has she given it or not?

ఛే, what? and ఎక్కడిజోలి, ఛేయిక్కడిజోలి, What

a speech is this?

11. When any vowel, ఇ excepted, follows ఇ, it is sometimes corruptly written with ఎ, but always pronounced like య. Exam. వాడి, his, and అమ్మ, a mother, is written వాడమ్మ, but pronounced వాడయ్యమ్మ.

వాడి, *his*, and అక్క, *a sister*, is written వాడక్క, and pronounced వాడెక్క; వెల్లి, *white*, and ఉల్లి, *garlic*, is written వెల్లుల్లి, but pronounced వెల్లుచ్చి.

12. ఎల, *why*? ఇ, *this*, అ, when it marks an interrogation, డౌ, when it indicates doubt or uncertainty, and ఎ, when it marks the emphasis, are pronounced as if preceded by య. *Exam.* నీవు, *thou*, ఎల, *why*? and వచ్చితివి, *thou comest*, is written నీవెలవచ్చితివి, *why comest thou*? and pronounced నీవెచ్చితివి. ఏడిపాడె, *this man's bear*, is pronounced ఏడెచ్చిపాడె. నాదొక్కవస్తువు, *one article of mine*, is pronounced నాదొచ్చిక్కవస్తువు. నాదొ, *is this mine*? is pronounced నాదొచ్చి. నాదె, *even mine*, is pronounced నాదెచ్చి.

13. No vowel except ఇ has the sound of య after ఉ. *Exam.* వాడు *that*; and అన్న, *a brother*, written and pronounced వాడన్న.

14. ఇ after ఇ has not the sound of య. *Exam.* వారి, *their* and ఇల్ల, *a house*, is written and pronounced వారిల్ల.

15. యో is optionally substituted for the vocative particle ఓ when it is not preceded by another word, but if another word precedes it, the substitution constantly takes place. *Exam.* యాదశ కంట యార మన యారజసిచరచక్రవర్తి, *O ten-headed, O beloved, O sovereign of the night prowlers.* ఒయ్యమ్మ మీకు మారడు, *O mother, (this is) your son.*

16. ఈ, this, and ఎ who, are often written యీ and యె.

17. When అ, he or that, ఈ, this, and ఎ, who? what? which, are followed by కడ, a place, and పుడ, time, they become short, and the initial of the last member is doubled. *Exam.* అక్కడ, here, ఇప్పుడు, now, ఎప్పుడు, when.

18. Single vowels, when they are separate particles, following a word; are not suppressed, nor is యీ prefixed to them. *Exam.* అనుట అలెకా, *I may have spoken this word.*

19. అ, and, also, what? but, and ఈ indicating

prayer, interrogation, and contempt or reproach, and ఎ, emphatic, are placed after a word without an intervening య. *Exam.* వాడా అక్కడ ఉన్నవాడు, *what? —is he there?* అక్కడా అక్కడా తిరిగి, *turning or walking hither and thither.* వాడా అక్కడ ఉండెను, *but he was there.* అక్కడా ఆమాట అంటేవి, *even then also he said it.* యెవరీ అలిగినారు, *are ye displeased?* నియల్లిడు, *thy son-in-law, (contemptuously).* యీ అల్లిడు, *this son-in-law (contemptuously).* ఎమీ అప్పుడెమటివి, *What—didst thou speak then?* ఎమీ అంటే అనానను, *What? —if I have spoken I have spoken.* ఎమీ ఆపనే చెల్లివా, *hast thou done that business?* నివూ ఆమాట అనవలెనా, *must thou also say that?* నేనే ఆమాట అంటేనా, *must I say that?* యవరో ఆమాట అన్నది, *who could have said that?* ఓహమాట నేనే అన్నది, *Oh! could I say this?*

20. ఉ, *and, also, yes,* especially when it is an emphatic particle used in derision, is not suppressed or changed when followed by another vowel. *Exam.* నివూ అనవలెనా, *thou must speak.* నివూ అక్కడ యెమి చెల్లినావో నాకె తెలుసును, *I know what thou didst there.*

21. When *ఎ* an emphatic particle is joined to the end of a word, and is followed by another word with an initial vowel, it is not suppressed or changed. *Exam.* అట్టె అనరా *ఎ*మి, *what will follow from speaking thus?* అంటె అనె, *if he said it, he said it.*

22. When *ఓ*, *what?* joined to the end of a word, gives a sentence an interrogative meaning, or when it indicates doubt or disrespect, it suffers no change, although followed by another vowel. *Exam.* యెమో అది చెప్తుమా, *Or—say, what is that?* అప్పుడో ఇప్పుడో, *there or here.* ఎమో అంటిని, *or—I have said?*

23. When a vowel follows *ఓ*, though it be not added to the end of a foregoing word, it is not suppressed. *Exam.* ఓ అనవచ్చురా ఈమాట, *or—can it be right to say this?* ఓ అనరా *ఎ*మి, *what saidest thou?* ఓ అనాడో లేదో, *did he speak or not?* ఓ అంటె అనె, *Oh! if he said it, he said it.*

24. The words అమ్మ and అబ్బ, *a mother*, అప్ప, *a father*, and అన్న, *a brother*, are also used as excla-

mations to indicate surprize, or the asserting of a thing by asking a question, when the surprize is great, the exclamation is repeated. The initial vowel of a word following these words is not altered. *Exam.* అమ్మ ఇంత పని, *Oh ! so much work !* అమ్మ ఇంత నా చేత కాదు, *Oh ! so much work cannot be done by me !* అమ్మమ్మ ఇంతనాడో *Oh ! so great a man !* అమ్మమ్మ ఇది నాచేత నారా, *Oh ! can so much be done by me !* (undoubtedly it can).

25. When the final of these words is made long, they constantly indicate surprize, and the vowel following them suffers no change. *Exam.* అబ్బబ్బ ఇది రే చెయ్యలేను, *Oh ! Oh ! I cannot do this.*

26. ఇ, when a vocative particle, is not joined to the following vowel. This is the case also with ఈ, which is used when the person called is at a distance. *Ex.* ఎమి ఇప్పు రండి, *come ye hither.* ఎమ్మో ఇక్కడ రో, *come hither.* వోరీ ఇటు రారా, *Ho ! come hither.* ఎమి వారు ఇదగ్గో వచ్చిరే, *why do you not come?—I am coming.*

The following miscellaneous examples are here added to illustrate the foregoing rules. నివ్వు ఇప్పుడె వచ్చివె, *art thou now come.* మల్లె ఇచ్చివా, *hast thou given the bundle?* అప్పుడె ఇచ్చిని, *I gave it then.* నెడు వత్తురొ ఇంక రారొ, *Will he come to-day or not?* నివ్వు ఇందును అధి నతివి, *art thou the owner of this?* అంతిసె ఇందుకెమి, *I said, what is in this?* అబ్బబ్బ ఈరీతి వాడా ఈమాట తెలిసినది కాదు, *Oh ! he did not know him to be such a man.* ఒరి ఈలాగున రారా, *come immediately (angrily).* ఒరీ ఈలాగున చెయ్యకురా, *Ho ! do not so (angrily).* విందరు ఎమాట, *hear this word.* నివ్వు ఈ మాట అంటివా, *didst thou say this ?* రారు ఎమంధావె *will (my husband) not come ? what sayest thou.* క నెన్నె ఎమంధుంది, *what does the girl say?* చికనెన్నె ఎమా నదు, *the girl says nothing.* యన్నడొ ఎమో, *when or what ?* ఎమో ఎనాటికొ, *of what day ? or when ?* డొ ఎలాగు, *how ?* వాడ ఒక్కటి వచ్చినది, *a ship is come.* ఇలాగు వత్తురా ఒంటిరి గా, *Is it right that thou hast come alone.* ఎమి ఒక మాట విన్నండి, *please to hear one word.* వారీ ఒడ్డులు పలుస్తాడురా, *Ho ! the learned man calls.* విందువు ఒకమాట, *hear one word.* నీ వ్వు ఒక రివలినె అనవలెను, *must thou also speak ?* మడ్డె ఒప్పు గా ఉన్నది, *the house is excellent.* అదె ఒప్పు

మన్నది, *that also is excellent.* ఎప్పుడో ఒక సారి, *some-time, once.* ఒంటునో ఒంటుదో, *will this be salutary or not?* డో ఒంటుకనె, *It will be salutary.* అబ్బిబ్బి హోహో, *Oh! what—.* ఎమరా ఒరి, *Oh! what?* అది ఒవలెనిదిరా, *Ho! is she unable?* అనీ ఒవలెనిదా, *or is she indeed unable?* వారు ఒ, *will ye not come?* ఒహో హో ఎక్కడికి వాచాది, *Oh! where must we come?* నీ పూ ఒడిసాతివె, *thou also art defeated.* మిట్టె ఒటిది, *even the chamber is broken down.* వాడె ఒడిపాయినా డు, *he also is defeated.* ఎవడో ఒడినది, *who is defeated?* ఎందరో ఒడినవారు, *how many have been defeated?* డో ఒడలెదు ఎమి లెదు, *he is neither defeated nor any thing else.* అబ్బిబ్బి డేరా, *ha! ha! ha!*

### *Of the Sundhi of Consonants.*

27. క, at the beginning of a current word of uncertain derivation, when it follows another word with a final vowel, is often changed for ఖ; స for జ; త for ద; and ప for బ. *Exam.* అత్త and కొడలు, make అత్త గొ డండ్లు, *a mother-in-law and a wife.* మెస and కొలు make మెసగొడలు, *a sister's daughter.* అక్క and

చెల్లెలు make అక్క-జెల్లెంట్ల, *an elder and a younger sister*. తల్లి and తండ్రి make తల్లిదండ్రు, *a mother and a father*. అన్న and అమ్మడు make అన్నదమ్ములు, *an elder and a younger brother*. చను and పాలు make చనుపాలు, *breast milk*. పెను and పాము make పెనుబాము, *a great serpent*.

Sometimes, however, these changes do not take place. *Exam.* పాల and కడలి written పాలకడలి, *the sea of milk*. కొత్త and కొడలు, written కొత్తకొడలు, *a new wife*. వారి and చేత, written వారిచేత, *by them*. పిన and తల్లి, written పినతల్లి, *a mother's sister*. పన్న and పెద్దలు, written పన్నపెద్దలు, *great and small*.

23. The ఉ and ఇ of the increments ను and ని, which are inserted before the terminations of the cases of nouns are often suppressed when the terminations themselves are suppressed in forming compound words, and the increment is followed by X, జి, ద or వ. Sometimes also o is substituted for the remaining ౩ of the increment, and sometimes the whole syllable is suppressed. *Exam.* రామని and చూచి is written రామనిజూచి, రాముజూచి, రామంజూచి or రామజూచి, *having seen Rama*. ఆప్రను and చూచి,

is written అవునుజూచి, అవున్నజూచి, అవుంజూచి and అవుజూచి, *having seen the cow*.

29. If the increment ను follow a long vowel, it is optionally suppressed. *Exam.* తాను and చూచి is written తానుజూచి and తాజూచి, *having yourself seen (it)*. నేను and చూచి is written నేనుజూచి and నేజూచి, *I having seen*.

30. These changes do not occur in the junction of Sungskrit words, or those derived from Sungskrit ones. *Exam.* నీలకంఠుడు, *Neelkuntha*. రామచంద్రుడు, *Rama-Chundra*.

31. ఇ and ఉ in the middle of a word are often suppressed. *Exam.* నేరిచి is written నేచి, *having studied*. తారిచి is written తాచి, *being in contact*. కలుగవ is written కల్గవ, *the opening of the eye*. చనుదొయి is written చందొయి, *the breasts*. పెనువాము is written పెన్నవాము, *a great serpent*. చనువాలు is written చన్నవాలు, *breast milk*. అప్పుడు is written అప్పడు, *thus*. But when ఇ or ఉ are initial or final, they are not suppressed, except by some other rule. *Exam.* ఇప్పుడు, *now*. ఇక్కడ, *here*. అక్కడ, *there*.

Sometimes these vowels are not suppressed in the middle of a word, nor in the junction of two words.

*Exam.* చెల్లినాడు; he spake. వాడు చూచెను, he saw. ఏడు చూచెను, this man saw.

32. ఆ, *that*, ఈ, *this*, and ఎ, *who*, frequently become short before a consonant, and the consonant is doubled. *Exam.* ఆపల, written also అమ్మల, *that mountain*. ఈమాట, written also ఇమ్మాట, *this word*. ఎభంగి, written also ఎబ్బంగి, *how?*

This however frequently does not take place. *Exam.* ఆరాజు, *that king*. ఎమాట, *what word?* ఈరీతి, *this custom*.

33. When దాక is affixed to హంత, *thus far*, ఎంత, *how far*, and కొంత, *a little*, to make adverbs of quantity, the final త is optionally suppressed. *Ex.* ఇంతదాక and ఇందాక, *thus far, hitherto*. ఎంతదాక and ఎందాక, *how far?* but కొంతదాక, *a little way*, has only one form.

34. The final ని of ఇన్ని, *thus much*; ఎన్ని, *how*

*much ?* and కొద్ది, *a little*, when followed by నాడు, *a day*, is optionally suppressed. Exam. ఇలా ఎడెడెడె, *so long* ; కొలా ఎడెడెడె, *a little while* ; but ఎలా ఎడెడెడె, *how long ?* has only one form.

35. If the above words are followed by నేపు, *time*, no change takes place. Exam. ఇంత నేపు, *thus long*. ఎంత నేపు, *how long ?* కొంత నేపు, *a little while*.







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